Record of Christian Work

East Northfield, Massachusetts.

VOL. 45. MAY, 1926. NO. 5.

I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. . . . . The waters shall no more become a flood to destroy all flesh.—*Genesis 9. 13, 15.*

RELIGIOUS THOUGHT AND ACTIVITY.

In one of the branches of the Los Angeles Y. M. C. A. there has been provided a **Japanese department** under the control of a special Japanese committee.

Someone has said that the size of the Sunday morning congregation shows the popularity of the church, the size of the evening congregation the popularity of the preacher, and the size of the prayer meeting the popularity of God.

Since the 1924 General Conference of the Methodist Episcopal Church which authorized ordination, and its predecessor in 1920 which opened the ministry to women, over 60 women have taken **ordination.** They can administer baptism and the Lord's Supper, and perform a marriage ceremony. Others are licensed to preach. Four years in the rank of local preacher are required before ordination as deacon may be followed by ordination as elder.

Wesley's Day, May 24, is being increasingly observed by Methodists. It was on that day in the year 1738 that John Wesley underwent the spiritual experience which is the most notable epoch in Methodist history.

The chapter of Saint Paul's Cathedral, remembering that he attended service in that church on his way to the meeting in Aldersgate Street where his heart was so "strangely warmed," has invited the London Methodists to attend a special service there on the coming anniversary.

It was suggested by one of the Christian and Disciples leaders that during the twenty-eight days of February individuals read the twenty-eight chapters of the Acts of the Apostles. The purpose was not merely to make Christians familiar with the book, but to bring into Disciples' membership as many recruits as possible. The slogan was suggested: **"A chapter a day keeps the tempter away."**

It is thought that half a million readers were enlisted.

Because **Washington, D. C.,** is the national capital, the National Y. W. C. A. has undertaken to help raise money for the new Y. W. building there, for which the sum of $180,000 has been raised locally. A further sum of $300,000 is needed.

The desire is to make this building a model. Its constituency will be largely young women who come from all over the country to work, and young women who come from abroad to work in the foreign legations.

In the "Princeton Theological Review" of January, 1926, Professor Robert Dick Wilson has a lengthy article whose purpose is to show that as far as the evidence goes there is reasonable ground for believing that the **headings of the Psalms** are what they purport to be: that there is no reason for concluding that the psalms may not have been written at the times and by the authors mentioned in the headings.

He argues that lyrical poetry was certainly in vogue among the Israelites from the earliest times. The Egyptians and Babylonians had vocal and instrumental music in use in their temples a thousand years and more before David. Indications

of post-captivity origin in the Psalms are remarkably few, as shown by an analysis of the names of persons, nations, mountains, rivers and cities mentioned in the Psalter. Half a dozen critical arguments tending to give late dates to the psalms are countered.

Investigation of **Filipinos in this country,** their condition and treatment, made by Roman Catholic agencies, reveals the fact that San Francisco, Seattle and Los Angeles are the three great centers of Filipino groups, and that the number of such people here is increasing rapidly. It is estimated that 30,000 are now living in the three cities named. Practically all are men, many of them students, and few coming here ever return home. At first there was a return emigration, but that has ceased.

The report on Filipino conditions is in two parts. One is the moral. It is found that without women, and with Filipinos barred from most American families, practically no home life is possible, and young men are compelled to seek the lower strata of society. Some efforts are seeking to provide restraining influences, but in the Pacific coast cities Romanists have not been able to meet the need, and in other cities the number is too small to warrant organization.

The other phase of the Filipino report is the extent to which young men, Roman Catholics when arriving here, are influenced by Protestant social agencies, and, according to Roman Catholic views, led away and astray. In this work they charge that Congregationalists, the Salvation Army and the Young Men's Christian Associations are the chief offenders.

The report urges that Roman Catholics take steps, and especially on the Pacific coast, to protect Roman Catholic Filipinos, who seem to be coming in steadily increasing numbers.

Destitute Children of Seamen.

An interesting report comes from the Society for the Relief of Destitute Children of Seamen, whose headquarters are at New Brighton, Long Island, with New York office at 24 East 10th Street.

This is the 79th Annual Report, for the beginnings of the society were back in 1847.

It seems that 70 years ago they built a rambling 4-story building with accommodations for a hundred children. Imagine how that building has fared the past few years in view of the advanced requirements of sanitation, fire regulations, care of children, etc.!

Not only so, but the policy of dismissing boys at the age of 13, and girls at 14, untrained in any vocation and too young to go to work under the child labor laws, brought its problems.

The board of management has faced these inadequacies in frank spirit, and after advisement with experts of the Russell Sage Foundation, the Child Welfare League of America, the Federation of Institutions for Caring for the Protestant Child, and architects in institutional planning, it has adopted a fixed policy with regard to the future, to which the physical aspect of housing quarters will be subordinated. The policy is to give individual care to each child, and to keep him or her under protection, less or greater as the case may demand, throughout the adolescent years and until beginning life as a wage-earner. To accomplish this worthy object the society may aid a mother in keeping the child in his own family, or may board him with foster parents, or may place him in some institution for special treatment, or keep him under its own roof.

It was discovered that boys of all ages are well provided for by trades and farm schools and other welfare agencies, also babies and little children, but under-adolescent and growing girls have had least done on their behalf. So this society proposes to initiate its new building program with a cottage home for a dozen girls, 11 years old and upward, in charge of a housemother and a dietitian. These ladies will instruct the girls in the usual housewifely arts.

As funds permit more cottages will be built for boys or for girls.

The report is worth reading, to see how problems that many children's institutions face were met and solved.

OTHER LANDS

Hitherto **Cuba** has had no formal anti-alcohol association, but one has recently been formed by Christian women, who hope to make Cuba dry. They are also trying to eliminate lotteries.

Eighty-seven teachers from Cuba spent

last summer at Chautauqua. This shows that they stand for progressive methods, and most of it is credited to the Christianization of Cuba.—"Heraldo Christiano."

The Daily Vacation Bible school was introduced into **Mexico** in 1923 by Rev. Robert W. Boville, and has been doing wonderful work. Every month more children are registered who for the most part know nothing of Christ. They receive a Christian education, and in four years are prepared to help in church work.

Every year they send a collection to China, so that the same sort of schools may be extended there.—"El Mundo Christiano."

The dream of many a boy who starts out to make his fortune in far-off places is to return some day to his native town and be its benefactor. Michal Bosak, a naturalized American-Slovak, had that dream, and he has just fulfilled it in a way which bears witness to the influence of American ideas and ideals.

His gift to **Okruhla, Czechoslovakia,** the little village where his boyhood was spent, is a schoolhouse on the spot where the tavern used to stand,—a gift which bore the proviso that no tavern ever again should be permitted in the town. The schoolhouse was transferred to the state, thus permanently insuring its existence.

The "Christian Science Monitor," commenting on the event, calls it "a plain indication of how the American-Slovaks appreciate the value of education and how they acknowledge the evil influence of liquor upon the welfare of a community." This newspaper looks upon the gift as a hopeful sign, when throughout the delivered Slovak nation abstinence clubs are being organized among the students, and the Y. M. C. A. organization is taking a firm root.

Angora, which under the new régime has elbowed Constantinople out and has replaced it as capital of Turkey, has had a checkered career. Among other rôles it was the chief city of the Galatians to whom St. Paul wrote. A bulletin from the headquarters of the National Geographic Society tells something of the past of Turkey's new secular capital.

The city was founded by Midas of the touch of gold; was overrun two centuries before Christ by far-wandering cousins of the Irishmen of today; and was a great and wealthy community under Rome and Byzantium, says the bulletin. But its loss of prestige was great: recent generations have known the former great city chiefly because it gave its name to a long-haired goat.

The remote kinsmen of the Irish who figure in the history of Angora were 20,000 Celts from central Europe, who, unable to push into Greece, decided to try their luck across the Hellespont. After harrying the country for half a century they were forced to settle around Angora, then known as Ancyra. Their country became known as Galatia. There St. Paul is supposed to have founded a Christian church, to which he addressed his Epistle to the Galatians. In the 4th century the Celtic language was still to be heard in Galatia, according to St. Gerome.

The Celtic invaders were always in the minority, and were finally absorbed, as the Norman conquerors of England were absorbed by the Saxons. Many observers profess to see the effects of Celtic blood in the people of Angora today, and describe them as lighter in complexion than the people of other parts of the Near East, and the most genial of the Mohammedans of Asia Minor.

Ancyra dwindled to a village under Celtic rule, but following the annexation of Galatia to the Roman Empire in 25 B. C., and during the hundred years in which it was maintained as a Roman frontier province, the city took on great importance.

A Prescription for Health and Happiness.

1. **A friendly thought** for everyone you meet.
2. **A friendly smile** wherever you think it would not be misunderstood.
3. **A friendly word** for every acquaintance.
4. **A friendly act** wherever you can get it in.

To be applied with a liberal use of the lubricant of humor,—the thing that makes us human.

Recommended for all patients and impatients, especially for those who suffer, or make others suffer, from a sour spirit. Fully guaranteed.

CAUTION:

Prescription not good if kept too long before using.

One of the most famous of the ruins of Asia Minor is that of a beautiful marble temple in Angora dedicated "to Rome and Augustus."

During the Byzantine period Ancyra became even more important, its position between Constantinople and Mesopotamia and Persia making it the metropolis of interior Asia Minor. The rising power of the Turks was indicated by the fall of Ancyra into their hands more than a hundred years before the fall of Constantinople. But Ancyra was captured shortly afterward by the Christian Crusaders during one of their farthest sorties inland, and was held by them for 18 years until 1360, when it again fell into Turkish hands.

Though marble reminders of its ancient glory are scattered about in the Angora of today, it is predominantly a dingy city of mud brick houses and narrow streets. A mosque is built against one of the marble walls of the noble old Augustan temple. The walls and gates of the city are constructed of fragments of demolished Greek and Roman buildings, colonnades, and other structures.

The city is 220 miles southeast of Constantinople. It has a population of about 30,000. It is perched on a rocky plateau, to the north of which are fertile valleys and to the south of which stretch plains merging finally into a great desert. On these southern plains are pastured large herds of sheep and goats with the long silky hair which has made the name Angora familiar to Western ears. Large quantities of wool and mohair are exported.

BY WAY OF SUGGESTION.

Once a month there is an assembly at the Leake and Watts Orphan House, Yonkers, N. Y., at which gifts are distributed to all children whose birthdays fall within that month. It is a festive occasion. After it none of those whose birthdays have been celebrated can feel that they have been forgotten.

The gifts are provided by one of the friends of the institution, who makes many of the presentations in person.

In a needy section of Chicago a few people were maintaining a small mission church, with a Sunday school of about twenty. It had been about decided to give up this work when it was put into the hands of Charles E. Crawford, of the American Bible Society office force.

It was felt that nothing but a revival could save this work, so a series of evangelistic meetings was planned.

The Chicago Bible Society made a gift of **5000 Gospels of John.** On the front cover, just under the title, a picture of the Evangelist was printed, and on the back cover an announcement of the time and place of meeting, and an invitation to attend.

These were distributed in one day in the homes in the neighborhood.

From the first meeting the people began to come in numbers to see the place where the little books came from. The meetings were graciously blessed of God in the salvation of souls. The Sunday school grew to 120. A strong Women's Missionary Society was organized. Regular preaching services are maintained, and a budget of $5000 was provided for 1926.

The members of this mission attribute much of the success and popularity of the meetings to the Gospels which were distributed.

Men's Groups.

The Men's Church League is recommending for experiment as the simplest and best way to set at work the men of the churches, to organize them into groups of twelve or less—following Christ's example,—to cultivate the district in which they live in behalf of Christ and the church.

Different methods may be used for dividing up the church membership into groups of twelve or less. One basic method would be by geographic areas. These areas should be so arranged as to have at least one organized group of workers in each area who would work and pray toward reaching every person living in that district with the gospel of Christ. In many cases it may be best to have a men's group and also a women's group in the same district.

They should cultivate cordial relations between all the members of the church and Sunday school who live in that district. They should see that a Bible is presented to every home in the district that does not already have one. They should look after the poor and the sick in their district in

the spirit of love which Christ gives. They should make a diligent and continuous effort to link up every person in the district with some Christian church and Sunday school. If there are other Christian churches in the district, the work should be coöperative, and not competitive. The objective should be to Christianize all the people of the district rather than to get them all to be members of any one church.

That these groups may have a suitable regular time to make reports, to plan and to pray, and to increase their knowledge of the Bible and of the needs of the community and of the world, they should meet once each week if possible.

In addition to being a member of a group within his own church, may not each man wisely belong also to a congenial group in the same business or profession? Fellowship groups of lawyers to work for more of Christ's control in courts of justice; of doctors to help give religion its rightful place in personal and public health; of newspaper men to interpret Christ more fully through the newspapers; of business men to promote the Golden Rule in all business relationships,—these may suggest the vast possibilities of permeating our modern life with the spirit and method of Christ.

A Ministerial Experiment.

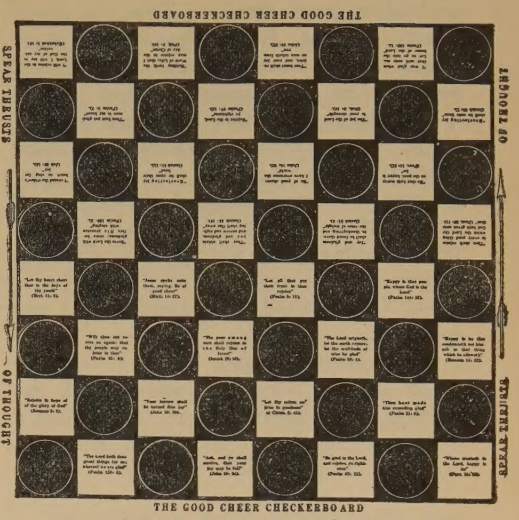
Ministers who meet for fellowship and discussion may find suggestions for a novel and interesting gathering from the program of the Middlesex (Mass.) Union Association. This association embraces 25 ministers. Many of them are pastors in rural communities, who appreciate opportunities for fellowship and discussion perhaps more than do their city brethren, who are apt to be surfeited with meetings.

On a recent occasion this association spent a profitable forenoon and a part of the afternoon together, yet only a small fraction of the time was devoted to routine. In advance this question had been sent to each member present:

"If given ten minutes' time,—no more, and not much less,—what would you say before any of the following groups, or before the microphone with them particularly in mind?

"1. Factory employees at the noon hour.

"2. Veterans still disabled and in hospitals.



THE GOOD CHEER CHECKERBOARD

"3. Homes for the aged.

"4. College students.

"5. High school or college teachers.

"6. A group of ministers.

"7. Six or seven people at a prayer meeting.

"8. A group of Finnish Bolsheviki."

Eight ministers had been notified in advance, each to discuss one topic. Right ably did they respond. Each one put aside all traditional pulpit methods of sermonizing. Each had imagination enough to see in the auditors the people whom he was supposed to be addressing, while the persons addressed so directly and vigorously were almost persuaded that for the time being they were disabled veterans, or factory employees, or college students, or Bolsheviki.

The experiment showed that the average minister has a degree of versatility not always credited to him. It proved also the adaptability of the Christian message to all sorts and conditions of people. The members of the association went home pronouncing the meeting the most satisfactory one they had held for years. They carried also a new enthusiasm for the gospel, and perhaps a secret yearning that they might have more opportunity to dispense it outside of conventional church channels.

The National Good Games Company of Houston, Texas, has undertaken to market a number of **new games,** which follow the lines of long established game principles but show radical variations in

application and details. Thus, a Good Cheer Checker Board has Bible texts printed on the white squares. Card games, dominoes, etc., are similarly treated.

The purposes of this enterprize are declared to be to cover the nation with clean, character-building games; give young people new and better games for pleasure and profit; utilize the game instinct to permanent advantage; turn the play life of the nation to good account; and by indirection to inject God's Word into young hearts and lives.

The company claims to have found a ready market for these wares, with inquiries from Great Britain, and from a missionary in Porto Rico who wants to translate the games into Spanish.

FEAST OF CHRIST OUR KING.

A translation of the encyclical "Quas Primas," issued by Pope Pius XI under date December 11, 1925, instituting "the Feast of Our Lord Jesus, King," was given in the Brooklyn "Tablet" of January 30, 1926. The encyclical contains about 6000 words, it is said, and is liable to receive more attention from Protestants than usual with papal encyclicals because its subject is one that may have some appeal for Protestants, corresponding to the appeal of Christmas and Easter. Dean Ladd of the Berkeley (Protestant Episcopal) Divinity School has advocated its adoption in the press.

Pope Pius appoints the last Sunday in October as an annual festival of the kingdom of Christ. When the encyclical is examined, it uses much language that is acceptable to all evangelicals, but it also promulgates the unchanging demand of the universal supremacy of the Roman church over all nations and governments. The pope asserts his sovereignty over all mankind, and even puts hierarchies and the members of religious orders and sodalities of both sexes above civil rulers. The pest of our age is said to be "laicism,"—irreligion or secularism, independence of Romanism, non-recognition of Romanism as supreme in the state and in society. Catholics in every country are urged "to venerate and adore Jesus Christ hidden under the veil of the Eucharist." "Christian people" are invited also to "take from the silence and darkness of our sacred temples to carry in triumph through the public streets that self-same Jesus, and thus aid to re-establish him in his royal rights."

The National Lutheran Council has sent out a lengthy protest and warning against Protestants being "caught with the pope's bait." For 400 years, they say, the Sunday nearest October 31 has been observed by Protestants throughout the world as Reformation Sunday. It was on October 31, 1517, that the Reformation was started through Luther's act in nailing his famous Ninety-five Theses on the door of the castle church at Wittenberg. The full protest can be secured by addressing the National Lutheran Council at 437 Fifth Avenue, New York City.

Dean Ladd in his advocacy of the festival refers to the increasing volume of appeals for the observance of special Sundays,—Labor Sunday, Tuberculosis Sunday, Clean-up Sunday, and what not,—as a symptom of a feeling that the Christian calendar may need supplementing with a festival that lays more emphasis than hitherto on the practical duties of the Christian life.

"Other ages," he says, "have made their contributions to the Christian calendar. Christmas, it is well known, was not observed till the 4th century. All Saints' Day came in the 7th century, Trinity Sunday in the 14th, the Feast of the Transfiguration was brought to the Western church by the Crusaders, and has only recently found a place in our own calendar. Might not a festival which embodied our highest ethical aspirations, aspirations for the rule of Christ in the sphere of social, national and international life, be the special contribution our own age is destined to make to the Christian calendar, a calendar which grew in the early centuries with the growth of the living church?

"Why should not all Christians join with our Roman Catholic brethren in the observance of this new festival?" he continues. "It would be a bold and generous gesture in the direction of church unity. It might bring all denominations together in a way not quite accomplished by the other great days of the Christian year which have theological implications that continue to divide. All could agree to work and pray for the kingdom of Christ. The Festival of

the Kingdom of Christ might become a festival of reconciliation.

"But the observance of such a festival would be more than a move in the direction of church unity. It would become an effective agency for spreading the church's gospel of social righteousness. The last Sunday in October is an opportune choice of a day for the new festival. It does not interfere with our established round of festivals and fasts. It comes at a time when our people are facing a new year of work, and are ready, presumably, to face new ideas and duties, or to face old ideas and old duties with new courage and resolution. It is conceivable that eventually Christians of all denominations throughout the nation or perhaps that Christians of all nations should join together on this day to renew the fight against poverty, disease, and crime, to pray and to pledge themselves anew to work for international friendship and human brotherhood, and to try to make 'the outward order of society' (in the words of the Lambeth Report) 'an embodiment of Christian justice and love.' That would be a festal day indeed!"

CURRENT THOUGHT.

The race problem is a human problem. Until we think of all citizens as human beings, with human rights, human interests and human possibilities; until we insist on equality of opportunity, equality before the law, equal sanitary provisions, equal protection of person and property; until we become conscious of a common brotherhood and cease to exploit the weak, we are not even in sight of our goal.—Dr. J. L. Kesler.

The recent suggestion to fix **the date of Easter** for the second Sunday in April for the convenience of the merchants has brought forth protests that the day will be commercialized. Traditions are not easily changed, and I am inclined to believe that the force of the traditional Easter and a certain value there is in the shifting date which makes us more mindful of the day, will serve to keep the day as it is, a movable one, and withal the most significant Christian holiday next to Christmas.—Robert L. Ewing.

The time to begin controlling an adolescent is when he is a baby. On two points, however, the parent of the adolescent may concentrate. He should devise and encourage sublimations—non-sexual outlets—for the new sex energies. That is, he should provide adequate physical exercise, rhythmic dancing, the chance to use musical instruments, to do creative writing, to "make things." And by sensible and cheerful talks he should encourage boy or girl to form a critique for the other sex, to think about his girl friends or her boy friends, instead of just feeling about them. That's the real trouble with many of our youngsters,—they live in feeling altogether, and they don't think. Nobody has ever asked them to stop and consider what they really want to get out of life, and so all they try to get out of it is a "kick."—Frederick Pierce.

The expanding world into which the children of this present day have come is laying upon the generation a moral strain under which many of them are breaking. The average age of evil-doers that find their way into the courts has been lowered alarmingly in the last 10 years. In New York City more murders are committed in one year than in all England and France put together, and the average age of these homicides has dropped more than 10 years since 1913.

The problem before the educational and the religious workers today is the problem of finding the moral restraint that can be lodged in the life of the growing generation, in order that character may be stabilized and the social order preserved. It is the opinion of judges in juvenile courts, and of welfare workers generally, that the Christian religion will work the remedy that is so much desired. It is therefore incumbent upon the leaders of the Christian church to adapt their religious instruction to the minds and spiritual needs of the younger-age groups under their care. —Dr. William Chalmers Covert.

What Is a Christian College?

It is not a donation by Christian people, with Christian motives, although that is important.

It is not an institution where all the members of the faculty are professing Christians, although that is important.

It is not an institution that is owned and managed by a Christian denomination, although that is important.

It is not an institution where chapel services and church attendance are required, although that is important.

It is not an institution where the Bible is taught as a part of the course of study, although that is important.

A Christian college is a college that honors the person of Jesus Christ as God and man, as the creator of the world and its upholder, as its providential guide and redeemer; and that exalts him in all departments of instruction as the key to all knowledge and history.—William H. Black, President, Missouri Valley College.

We hold it to be part of the work of a Christian school to

BRING THE YOUNG PEOPLE UNDER OUR CARE TO THE KNOWLEDGE OF CHRIST AS A PERSONAL SAVIOUR.

We interpret Christianity in terms of personality: a personal Christ and a personal relation between Lord and disciple.

We interpret Saviourhood in terms of release from sin and continuous release from the limitations of life: a constant enlarging of freedom to live and freedom to do for God.—The Academies, Colleges and Seminaries of the Reformed Church in America.

What do you think of this official Presbyterian definition of what constitutes a Christian college? "The professors must be professing Christians and members of some evangelical church; the Bible must be taught by a faculty member; regular public worship must be held, at which the attendance of students and faculty is expected; there must be a positive Christian viewpoint in all teaching; and the development and culture of Christian character must be the end of all academic influence."

Toc H.

"Toc" is the army signaller's way of saying T. "T. H." means Talbot House at Poperinghe, Flanders, which was opened nine years ago for the British Tommies.

"Toc H" also stands for the motto of the movement, "To Conquer Hate." It is a society in which all are equal, and its members are young fellows over sixteen from all grades of life.

Every branch has a lamp of maintenance, generally presented by some one in memory of his friends. One of these was presented by the Prince of Wales. The members gather round the lamp every week or fortnight to remember those who fell in the War, and to pledge themselves to carry on their work.

This is the ritual when a new member is admitted:

"John Smith, what lit this lamp?"

"Unselfish sacrifice."

"What alone can maintain it?"

"Unselfish service."

"What is service?"

"The rent we pay for our room on earth."

A remembrance lamp, originally lit by the Prince of Wales at Albert Hall, London, is to be placed in the first American branch, New York, of the Toc H.

A Morning Prayer.

My heavenly Father, give me sustaining courage, fortitude, fidelity, and purity of thought to strengthen and control my life this day! Let me not turn coward before its difficulties, nor prove recreant to its duties! Let me not lose faith in my fellowmen! Help me to live a simple, sincere, and serene life: repelling thoughts of discontent, self-seeking and anxiety; cultivating magnanimity, self-control, and the habit of judicious silence; practising economy, cheerfulness, and helpfulness! Keep me sweet and sound at heart in spite of ingratitude, treachery, or meanness! Preserve me, O God, from minding little stings, or giving them! Help me keep my heart clean and live this day so honestly and fearlessly in the faith and sustaining companionship of Jesus Christ that no outward failure can dishearten, or take away from me the joy of conscious integrity! Open wide the eyes of my soul that I may see the good in all things! Grant me this day new visions of thy truth, inspire me with the spirit of joy and gladness, and make me a cup of strength to suffering souls!

O God, I am asking for so much I cannot do in my own strength, or even attempt it with a hope for success, and I implore through Jesus Christ the gift of the Holy Spirit to abide with and constantly help and keep me! Amen.—Henry B. Rankin.

THE MISSION FIELD: AT HOME AND ABROAD.

The "Missionary Herald" reproduces a photo that shows **five generations of a Chinese Christian family.**

At a recent conference in China it was recommended to churches and mission boards "that they provide for the mutual sharing of our best **spiritual leadership,** so that Chinese leaders may carry to those lands the spiritual contributions of the church in China, and that Western leaders may bring similar gifts to China."

The Bible Correspondence Course, under the inspiring leadership of Dr. Swallen, is assuming an increasingly important place in the work of the church. Christians in every part of Korea are studying, and the interest is keen. Sixteen graduates from the advanced course in one presbytery, and 74 new enrolments in a single country church, are but illustrations of the enthusiasm with which the church is taking up this phase of Christian work.—
—Pyengyang, Korea.

Secretary T. S. Donohugh, of the M. E. Board of Foreign Missions, after a tour of **Liberia,** reports:

"Our oldest mission field, after 90 years, despite a multitude of difficulties, still offers a great missionary opportunity. The Americo-Liberian element is dying out, some estimates of their number being as low as 12,000. As a rule these descendants of the early settlers are in and around Monrovia, up the Saint Paul River, or along the coast.

"Along the Kru Coast and in the interior are native Liberians numbering from one to two millions, still largely unevangelized. A new movement towards the interior is now taking place on the part of several societies, and the missionary efforts of our church should be separated from the old work, which should be placed upon a basis of self-support. The approaching centenary of Liberian Methodism offers the opportunity, and the annual conference appointed a strong commission to plan for Liberia's centenary along lines similar to those followed in America. Strong churches, such as First Church, Monrovia, with a history dating back to the founding of the colony, are ready not only to support themselves but to undertake home missionary responsibilities, and a Board of Home Missions was elected by the annual conference to develop local extension into the interior."

The American Ramabai Association has issued a letter to members of its Circles in the following terms:

"As you saw by the last Annual Report, Ramabai left in her will the work at Mukti to the care of the Christian and Missionary Alliance. This she had a perfect right to do, as far as the general mission work was concerned, for she had raised the funds largely by personal appeal. But she did not transfer nor could she have transferred the funds belonging to the Sharada Sadan. That school was started by and supported by this Association, and as we understood Ramabai, was to be kept forever as a school where a child-widow or girl of high caste who wished an education and a chance could come, and while still keeping to her Hindu faith and her caste customs, receive shelter and protection and training for life service. Ramabai told us there was no other work which could touch the high caste child-widow, and she always kept the Sharada Sadan separate from the mission work. We elected her from year to year as the principal of it, and later put Manoramabai as head of this unique school.

"The Association has been for a long time considering removing this school from Kedgaon, as it needs to be nearer educational institutions so that we would not have to have in a little village quite remote from other institutions the staff of teachers necessary to train these girls. Manoramabai was able to give them an all-round chance, but she was a wonderful woman, and she wore herself out in the attempt. We proposed to Ramabai some years ago to move the school back to Poona, where she had originally built a home for it. Her only reason for transferring the school from Poona was because of the terrible epidemic of plague. The only objection she made to the idea of moving it back was that she was not able to travel back and forth on the train. She always freely acknowledged the fact that the two works were separate. The Association has in mind this possible transfer, and the erection of a

suitable building, but this is a matter not yet decided.

"Will you in sending in your funds please designate clearly to which branch of the work you desire it to go? If for the general splendid work at Mukti, the rescue home, the blind school, the Indian village, you may send directly to the Christian and Missionary Alliance, 260 West 44th St., New York, or you may send to our treasurer who will gladly forward as usual all such funds to the Alliance. All money, however, for the peculiar work for the high caste child-widow or girls should be sent to Mr. Linn, our treasurer, clearly designated for the Sharada Sadan.

"We hope that your love and prayers will continue for both branches of Ramabai's great work for her sisters in India."—(Miss) Clementina Butler.

Christian Civilization in Africa.

The usual plan of a mission station in Africa is as follows:

There is one central station in a district, and surrounding it in the country adjacent are out-stations, each directed by two native leaders of tested ability. The one, usually the elder, is the natural head of the group, acting as Bible teacher and preacher, besides attending to general village affairs in their relation to the government. The other is the qualified teacher with official standing, whose chief responsibility is the carrying on of the school work for both children and adults. Villages of long standing are able to support their own leaders.

The conduct of the people in those villages where schools are established is far superior to that in the raw native village. The chiefs of the country find the schools a help in maintaining law and order. Not only is there less crime, but more aggressiveness in village life and desire for improvement. The villages are better organized, with heads over different departments, such as governmental work, road improvement, cases of discipline, credentials of new comers desiring to build in the village, hospitality toward visitors, etc.—"Southern Workman."

A Sea Pirate Went to Foochow.

Fifty years or more ago an old sea pirate from the island of Nang Cih went to Foochow on a raid, and what happened for the next half century as a result is written into the history of Hinghwa, writes the Rev. C. Ralph Strobel, missionary of the Methodist Episcopal Church in Hinghwa, China.

While in Foochow this pirate came in contact with one of the Methodist missions, and became converted. He returned to his home a changed man, and told his family that he was through with pirating, opium-smoking, and those things which he knew outlawed him from society. His family became Christian, and they were the first Christians in all this region. His son was the first district superintendent in the Hinghwa Conference when Mr. and Mrs. William Brewster came to Hinghwa City 35 years ago.

For the past three or four years Dr. Carleton Lacy of the American Bible Society in Shanghai has been searching China to find a man whose ability and qualifications would meet the demands of a Chinese associate secretary for that society. This was a difficult problem, owing to the fact of the many Chinese dialects. Finally he chose a man from the Hinghwa Conference, Mr. Lin Tien Ho. Mr. Lin is the grandson of the old sea pirate of Nang Cih!

"After graduating from the Peking University Mr. Lin preached until he was appointed vice-principal of our high school. Under his leadership the high school increased its enrolment from about 100 to over 500 students. During his régime a new $30,000 high school building was built, equipped, and put into use.

"His ability in the use of the Chinese language is indeed marvelous. He not only speaks the Hinghwa and Foochow dialects, but also speaks many of the complicated Fukien dialects, and both of the Mandarin dialects which cover all of the languages north of Foochow. This ability fits him for the work that Mr. Lacy requires."

Forward Movements in Malay.

Rev. R. A. Blasdell.

The Malaya Annual Conference of the Methodist Episcopal Church met for its 34th session last January. The seat of the conference was Ipoh, the second largest city in the Federated Malay States. A more suitable spot could hardly be chosen.

Lying in the Kinta Valley, with a range of mountains on either side, it has no reason to be ashamed of its natural beauty. It is much more central in location than Singapore, the customary seat of the conference. The greater number of stations are within a radius of 100 miles, while Singapore is only 300 miles away. The most trying feature of Ipoh is its heat.

Ipoh is in the heart of a great rubber district, and the Kinta Valley, of which Ipoh is the largest town, is the richest tin district in the world. The population is of great variety, consisting of people from different parts of India, Chinese, and Malays, with a sprinkling of Europeans.

The presiding officer of this conference was Bishop Titus Lowe, resident bishop of the Singapore area. Each morning he opened the conference with a devotional address, in which he touched upon factors of great moment for the maintenance of a rich spiritual life, always with application to local conditions. He pointed out the relatively small number of baptisms in the work, and drove home to the hearts of the workers the need of greater consecration for soul-winning and the placing of this real task of the church before the truly great educational work of the mission.

The regular business of the conference occupied most of the morning hours. At 12 o'clock each day other business was suspended and a paper on some vital topic was read. Matters concerning temperance, Christian literature, the changing mind of the Asiatics, and indigenous churches and self-support were discussed freely. Afternoons were given over to committee meetings, and in the evenings missionaries met to discuss their peculiar problems, while the Asiatic workers held meetings at which matters of interest to them were discussed in the various vernaculars.

Some of the noteworthy results of the conference were the following:

A new departure was inaugurated in giving the Asiatic members of conference a larger place on the finance committee. Of the five elective members of this committee, it was decided that at least three should be Asiatic. This is a movement in placing greater responsibility upon the Asiatic workers.

Another new departure lay in the movement to organize a local missionary society which would be supported by the churches of this country. It was encouraging to see how eagerly the Asiatic workers accepted this plan.

A third hopeful sign was the movement which was emphasized many times through the conference looking toward the thoroughgoing program of creating and distributing a much larger volume of Christian literature. This has been a long-felt need, but definite steps were taken at this conference to mark out and to provide at least limited means of attaining this end.

NOT ALL SUNSHINE!

A Bible woman had gone into a new village to preach, and was warmly received by the women. Suddenly, while at the largest house, there was a commotion in the courtyard. It was the chief woman of the village advancing toward the house with **a long stick** in her hand, muttering angrily:

"How dare you take advantage of my absence to come in here and preach your Jesus doctrine to these ignorant women? Get out!"

Pray for this province, where the gentry own the land and have power to hinder the work much if they wish!—From Chungju, Korea.

During Christmastide the **anti-Christian movement** carried out a propaganda campaign. Literature condemning Christianity as hindering national development was quietly distributed during and after our services. We are not in the least apprehensive, for all man's efforts to prevent the progress of the gospel are powerless against the omnipotent God. Pray that the cross may triumph over all forces, seen and unseen!

A more subtle and insidious foe in Pingyang is the **Independent Church movement.** These people are creating trouble in many places. At one church they have attended in a body, and are attempting not merely to wreck the church, but have declared their intention to seize the property. We would welcome union if it were from a pure motive, but we know that such is not the case. Pray for those churches where this evil prevails, that only God's

glory may be the supreme desire of all believers!—Rev. Frank S. Barling.

Sometimes in our village preaching we have a little excitement.

Not long ago two of the men who are accustomed to go with me on tours, made a tour by themselves while I was in Bangkok. The name of one of the men is Charles Hoch. He has had an American education. He was showing stereopticon views of the life of Christ in a place called Ban Hua Na, when a Buddhist priest threw **a brick** at him and hit him in the back. Without doubt, the priest threw the brick because Mr. Hoch was preaching Christianity, a rival religion. He said the pain was so great that he could hardly sleep all night long. Mr. Hoch, however, was game, and kept right on preaching.

Ten minutes later the same priest threw **another brick.** It missed Mr. Hoch, and hit some one in the audience. There was a commotion, and the head priest came out to pour oil on troubled waters. The result was that the priest who threw the brick was not punished.

But such episodes are the exception. The only regular disturbances are due to the presence at our meetings of **men who are drunk.** So far at least such men have not been hard to deal with, but they are annoying.—Spofford Kelsey, Siam.

Let us tell you some incidents of our village work!

The pastor and teacher in one village **did not get on well together,** and the teacher was summoned for a conference at the bungalow. After he went back, we got a telegram one day from the pastor urging us to come at once. We started out, crossing a river without a bridge, with a little water and much sand, in which the Ford stuck fast and was pulled out only by strenuous effort of the two workers we took with us, plus the help of some men who came along.

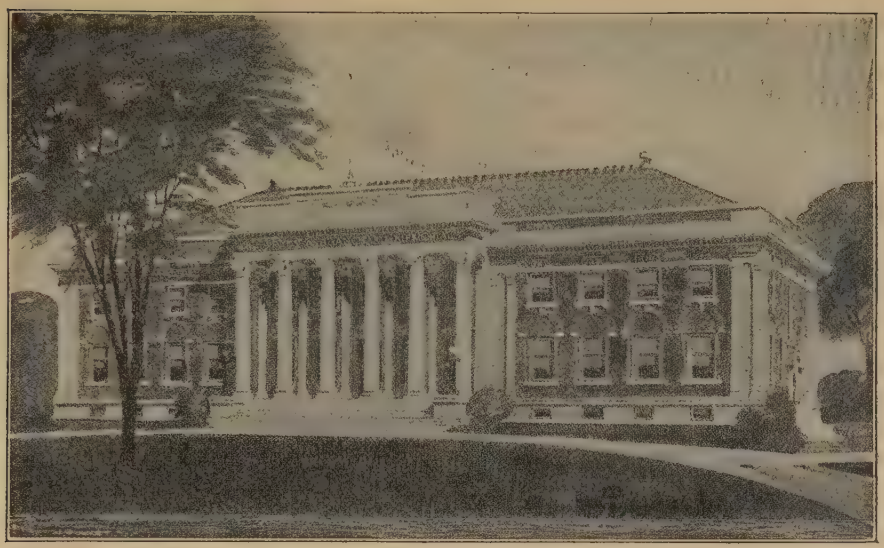
Arriving at the village in fear and trembling, we were told by the pastor in a few words what the trouble was. The teacher had gone home and stirred up the people with a report that he was to be transferred, and the simple people suddenly developed a wonderful affection for their teacher, and opposition to the pastor, who was held responsible for the removal. It took a good deal of soothing talk to quell the excitement.

Another teacher was troubled by people **stopping him from getting water, and throwing stones at his house.** He caught some of them, and made complaint to the magistrate. The accused men brought a **false charge** of house-breaking against the witnesses, and also came and complained to the missionary about the teacher. Then one night the door of the schoolhouse was **partially burnt,** and the teacher was scared out of his wits, so that he fled to another village. Finally the matter was settled out of court, by the men agreeing in writing not to trouble the teacher any more.—Mr. and Mrs. William Hazen, India.

In a village where they **threw dirt and tore up the Scriptures** a year ago, they sensed our arrival and came stormily into the courtyard where we were sitting, breathing out **wild denunciations.** One greybeard waved **a short-handled axe,** and raved of the baneful influence of cork hats and motor cars and taxation. In the course of their remarks they proudly said they were free from all sin and obeyed the law of God perfectly, and that I was unworthy to preach to others when I myself was a sinner.

Soon their force was spent; they cooled off and sat down. Whereupon I told them of the Saviour who loved them so much as to die for them. One of the ranters knew in his heart that it was true, because his wife had recently been cured in the Christian hospital. They listened intently and without interruption when we tried to explain that our message was one of love and friendliness and salvation. When we left they were so subdued and friendly that they asked me to stop in their house and drink milk.

Later we crossed the road, and a few hundred yards away came to the village of Jhundan. We had passed from darkness into light! Suta, the Christian weaver, welcomed us cordially into his house, a three-roomed clean brick dwelling (a contrast to the mud hovels about him), and soberly told us how he had been **beaten, his house broken into, his well torn down,** and himself **dragged off**



Proposed Blanchard Memorial Building at Wheaton College, Ill.

Wheaton College was founded 65 years ago by Jonathan Blanchard, who came from the presidency of Knox College. More than 50 years ago Charles Blanchard his son, who had done things as reformer, pastor, educator and executive, became connected with the college, and was its president for the past 43 years. He died last December. A fund of $500,000 is sought for building and endowment.

to court and fined fifty dollars for becoming a Christian.

We asked him if it paid.

"Paid?" he exclaimed. They could tear his house down and reduce him to beggarhood, but he would never go back on his Lord!

He showed me the money he had, all ready to go and pay the fine. It was wrapped in a napkin.

At his earnest request we baptized his wife and four fine children, the oldest of whom is in school: and the father looked on with his son at the place in their own Bible as we read of bearing crosses, losing life to save it, and blessings on them who endure persecution for Christ's sake. He had gone through the same thing, only far worse, himself.—Rev. H. E. Anderson, Punjab.

WHAT CHRISTIANITY HAS WROUGHT IN JAPAN.

Rev. Howard B. Grose, D. D.

If the following tribute to the place and power of Christianity in Japan had been written by a minister or a missionary it would probably be considered an exaggeration, or at best a one-sided statement. Its source gives it value, makes it stand out as an expression of the utmost significance.

It was written by Mr. S. Sheba, a non-Christian, as an editorial for the "Japan Times and Mail," one of Tokyo's great native dailies, of which Mr. Sheba is editor-in-chief. The occasion which inspired his comment was the arrival of Dr. John R. Mott on his sixth visit to Japan. After paying Dr. Mott the highest compliments, saying that no leader deserves more than he the gratitude of Japan for substantial good done for her, as on the occasion of the great earthquake in 1923, the writer takes "the present opportunity to put on record our view, as a non-Christian observer, of what Christianity and Christians have done to this country."

Says he:

"It is common enough to say that Japan has won her present place in the world through her prowess at arms, as if mankind had no criterion for judging the greatness of a people but the brute instinct to kill each other. No, that is not the only criterion, nor yet the main criterion. There is a higher standard, indeed, the highest standard, namely the quality of civilization.

What is it that has given Japan her present civilization? It may be claimed that Japan has had centuries of Oriental civilization, that has prepared her to rise to a higher plane of humanity and enlightenment. But no amount of sophistry will hide the fact that it is the Christian workers and Christian civilization that have lifted Japan above the darkness of old ideas and backward customs, and put her on the path of progress and higher culture.

"Modern Japan may have been an apt pupil, but she has had her days of tutelage, and her tutors have been neither Buddhists nor Confucianists, but the Christians with their Christian civilization. Thirty years ago we had extra-territoriality removed, not because we had our own enlightened judiciary system, but because we went heart and soul into mastering and adopting the Christian system and ideas of justice. We are today received to all practical purposes (except, alas, in the emigration question!) as equals in the most advanced centers of the world's civilization, and that not because we are the descendants of people of the highest bravery, with a noble code of chivalry, but because we have succeeded in assimilating the Christian standard of ethics and morality, as well as Christian good manners.

"Let us ask, then, who it was that taught us in this struggle for uplifting ourselves! The answer is perfectly simple. The Christians, and Christian ideas of love, humanity, justice and propriety, therefore, Christianity. Japanese Christians professing their belief in the Bible and going to churches may not be large, but the Japanese men and women who think as good Christians do without knowing it, and are propagating and acting up to Christian ideas, are innumerable. In fact, it may be said without exaggeration that if Christianity as a religion be making but a slow progress in Japan, the Christian ideas may be said to have already conquered the country.

"Take the Christmas festival, for instance: it is fast becoming a national institution, the traditional idea of celebrating the anniversary of the birth of the Lord of peace appealing strongly to Japanese sentiments. In Tokyo, at all events, the Christmas season has become one of rejoicing and fraternity. Or take fiction and magazine and newspaper articles for popular reading; in Japan one cannot help being astonished to see to what extent their writers are guided by Christian ideas.

"For this Christian conquest, of which we are not ashamed, we must admit that we owe it to Christian workers, foreign and Japanese, especially workers like those who are represented by our great visitor, now in our midst. We sometimes think that these workers would be the more welcome to us and accomplish more if they did not talk so exclusively of religious topics. None the less we cannot deny that they are doing us a world of good. These are our plain but frank words of welcome to Dr. Mott."

MISSIONARY METHODS.

His Plan.

S. D. Gordon.

Somebody has supposed the scene that he thinks may have taken place after Jesus went back to heaven.

The Master is walking with Gabriel, talking intently, earnestly. Gabriel is saying:

"Master, you died for the whole world down there, did you not?"

"Yes."

"You must have suffered much!" with an earnest look into that great face.

"Yes," again comes the answer in a wondrous voice, quiet but strangely full of deepest feeling.

"And do they all know about it?"

"Oh, no! Only a few in Palestine know about it so far."

"Well, Master, what is your plan? What have you done about telling the world that you have died for them?"

"Well," the Master is supposed to answer, "I asked Peter and James and John, and Andrew, and some more of them down there, just to make it the business of their lives to tell others, and the others others, and yet others, and still others, until the last man in the farthest circle has heard the story and has felt the thrilling and the thralling power of it."

And Gabriel knows us folks down here pretty well. He has had more than one contact with the earth. He knows the kind of stuff in us. And he is supposed to answer, with a sort of hesitating reluctance,

as though he could see difficulties in the working of the plan:

"Yes,—but—suppose Peter fails? Suppose after a while John simply does not tell others? Suppose their descendants, their successors away off in the first edge of the twentieth century, get so busy about things,—some of them proper enough, some of them not so proper,—that they do not tell others, what then?"

And his eyes are big with the intenseness of his thought, for he is thinking of the suffering, and he is thinking too of the difference to the man who hasn't been told,—"What then?"

Back comes that quiet, wondrous voice of Jesus: "Gabriel, I haven't made any other plans,—I'm counting on them!"

The Khaderabad Tiranalla.

Miss Ethel Bradbury, South India.

A Tiranalla! What is a Tiranalla? And how do you pronounce this word? It is a Telugu word written in English. The "i" is short and the second "a" is long. Can you say it now?

Now, what is it? Well, as far as I can make out, the official English equivalent is a Harvest Festival,—but ours lasts three days and three nights, and is held in a kind of garden, which is more like a common without the green grass, and with prickly pear for the hedges. So one is inclined to liken a Tiranalla to a bazaar, a fair, a Sunday school treat, and a three days' summer holiday, all rolled into one. Offerings of all kinds are brought in as at our Harvest Festivals at home, but they are auctioned afterwards, not distributed to the poor, and the money goes to the church funds.

What kind of offerings do you imagine these folk in this part of the world can bring? A dry, barren, poor land it is. There are no beautiful bunches of flowers, no luscious fruits or grapes, no rich brown sheaves of corn. Many of the offerings are very much alive, and very noisy. Chickens innumerable are brought in, and they much object to having their legs tied together and being carried upside down. Thin and rather querulous goats are dragged along in good numbers, and occasionally a grunting, snorting buffalo.

About fifty villages join for this Tiranalla, and each village brings its congregational offering, and then most of the people bring individual offerings,—it may be a few annas, or a couple of country oranges, or maybe a piece of sewing or crochet work.

As each village arrives it is played in by the band (which consists mostly of noisy tom-toms,) and taken to the receiving tent, where the missionary or one of the Indian pastors sits at the table and makes a note of all the offerings, and in a short prayer presents them to God. The next thing is to take all these offerings to a tent some little distance away, where they will be auctioned.

It is interesting to wander around the garden, which presents a bright and varied scene. Tents, large and small, are dotted about, and here and there bulls are tied up. Near the entrance gate there is a row of men selling nuts and sweetmeats, and opposite them a row of men selling the bright-colored glass bangles which every Indian girl in these parts wears. Right over in a far corner is a large tent where the Boarding Home girls camp for the whole time. It is a great *tamasha* (festival) for them.

During the day the receiving and auctioning goes on practically the whole time, but here and there are other diversions. Some of the men dance the Kolatum. They chant a rather monotonous tune over and over again, beating time with their clappers, and do their dance steps, which are not much more than jumps and bends.

After dark each night there is a lantern lecture, and then—the drama. The people have been practising for weeks and weeks, keeping us awake at night with the weird noises they made. The girls by themselves gave one play, called "A Basket of Flowers," and did it well. The awful thing was that they did not begin it till 11.30 p.m., and so went on till 3 a.m. We did not stay to the end, as we had to walk home about a mile to our bungalows. The second night the men did their drama, and this really was a drama, for they chose the story of "The Beheading of John the Baptist."

These Tiranallas are a time of great social reunion for the people, and take the place of a similar Hindu festival which they lose when they come over into Christianity. They supply a felt need.

This year we got thirteen hundred rupees (about $500), which is quite good, but the

results are not all reckoned in rupees. Everyone comes to worship, and the Indian pastors daily seek to lead these people to God in Christ.—L. M. S. "Chronicle."

TROPHIES OF GRACE IN BRAZIL.

Rev. W. E. Entzminger.

Recently the seventh annual state convention was held with the church at Bello Horizonte, and the reports submitted showed encouraging progress along all the lines to which attention has been given. Seventeen churches have been established in widely separated sections of the state, whose total membership is something over one thousand. Most of these churches have been provided with native pastors, and several have built their own houses of worship.

One of the most intensely interesting features of this convention to one who was present for the first time and who made an effort to realize what was really fundamental in mission work, related itself to the messengers from the churches, each of whom seemed to be a trophy of the grace of God and destined to shine in the Redeemer's crown, and some of whom, at least, when the roll is called up yonder will appear in the list of the genuine heroes of faith.

One of the most widely known among us for his sterling Christian character, wholehearted devotion to the cause and splendid liberality to every good work, is Senoro Jose Monteiro, a modest farmer from the interior. This brother was born in the rural districts of Portugal, emigrated to Brazil in his early manhood, and settled on a farm in the state of Minas as a day-laborer. He soon came under the influence of the gospel, which he accepted whole-heartedly, and from that day on has let his light shine before men to the glory of God. He prospered in business, of course, and became the owner of a small coffee farm, which in this country has gotten to be more lucrative than some of the silver mines of Mexico. All that comes into his possession he conscientiously holds as a trust of his Lord. After deducting what is necessary for the simple life of himself and family he prayerfully invests the remainder in the Lord's work,—in building churches, in preaching the gospel in Brazil and Portugal, in preparing young men for the Christian ministry, etc.

As a sample of what he is doing to promote the kingdom of God among men, let us take the case of one of his adopted sons in the gospel and a fellow countryman, Senhor Antonio Mauricio, the present pastor of the Baptist church at Oporto, Portugal, and missionary at large of the Brazilian Baptist Convention.

Brother Mauricio came to Brazil for his education in our college and seminary at Rio, where he remained seven years at Monteiro's expense. Four years ago Mauricio returned to Portugal to take up mission work, and during this time Monteiro has been a liberal supporter. Recently this brother came back on a short visit to give some account of his stewardship and appeal for more men and money for the extension of the wonderfully promising propaganda in the mother country. He was present at our National Convention held in Rio, and since has gone around to our state conventions. The story he has told of the way Portugal is responding to the Baptist message is one of the most moving we have heard in many a day, and the impression he has left is profound. He has shown himself to be a masterly strategist, and promises to become a really great preacher.

In response to his appeal for volunteers Pastor Achilles Barbosa and his fine wife have offered themselves for our mission work in Portugal. Brother Barbosa is a native of this state, and is one of our best trained men, who should render most acceptable service in the land of his forefathers.

In this and many other ways Jose Monteiro's consecrated life gives rise to streams of mercy that go on widening, deepening, blessing the souls of men and provoking songs of praise.

But time fails us to tell of Joaquim Penido, and of other men of valor that made up the personnel of the recent Minas convention. Suffice it to say that as we sat and gazed upon their transfigured faces we could not but feel deeply grateful that we too, at least in some small way, had been permitted for thirty-five years to take part in this the greatest work in the world.

How is it possible for one who really knows about it to feel indifferent to the great work of foreign missions?—"Home and Foreign Fields."

TWO QUESTIONS ABOUT THE FILLING WITH THE HOLY SPIRIT.

Rev. Andrew Murray.

Although you cannot comprehend or explain everything about the filling of the Spirit by the mere power of your understanding, still, "only believe!"

There are many preliminary questions which arise in connection with this subject and which tempt us to resolve that we shall first take in and understand everything about it before we expect the blessing. Two of these questions I shall venture to mention now.

The first is: Whence must this blessing come, from within or from above?

Some earnest Christians will say at once that it must come from WITHIN. The Holy Spirit descended upon the earth on the day of Pentecost, and was given to the Christian community. At the moment of conversion he comes into our heart. We have therefore no longer to pray that he may be given to us: we are simply to recognize and use what we already have. It is not as if we had to seek to have more of the Spirit: we have him in the fulness of the gift as it is. It is rather the Holy Spirit who must have more of us. As we yield ourselves entirely to him he will entirely fill us. It is from WITHIN that the blessing must come. The fountain of living water is already there. The fountain has only to be opened and every obstruction cleared out of the way, and the water shall stream forth. It must spring from WITHIN.

On the other hand, there are not a few that say: "No, it must come from ABOVE." When, on the arrival of the day of Pentecost the Father bestowed the Spirit, he did not give him away beyond his own control. The fulness of the Spirit still remains in God. God bestows nothing apart from himself, to work without or independently of his will. He himself works only through the Spirit, and every new and greater manifestation of the Spirit's power comes directly from ABOVE. Long after the day of Pentecost the Spirit came down again from heaven at Samaria and Cæsarea. In his fulness he is in heaven still, and it is from God in heaven that the fulness of the Spirit is to be ever waited for.

Brother Christian, pray do not linger till by reasonings of your own you have decided which of these representations is the right one! God can bless men in both ways. When the flood came all the fountains of the abyss were broken up and the sluices of heaven were opened. It came simultaneously from beneath and from above. God is prepared to bless men in both of these methods. He desires to teach us to know and honor the Spirit who is already within us. He would fain also bring us to wait upon himself in a spirit of utter dependence, and to beseech him that he as our Father would give us our daily bread, the new, the fuller influx of his Spirit. I entreat you not to suffer yourself to be held back by such a question as this! God understands your petition. He knows what you would have. Believe that God is prepared to fill you with his Spirit. Let that faith look up to him with unceasing prayer and confidence! He will give the blessing.

The other question is: Does this blessing come gradually, or at once? Will it manifest itself in the shape of a silent, unobserved increase of the grace of the Spirit, or as a momentary, immediate outpouring of his power?

It must suffice for me to say here again that God has already sent this blessing in both modes, and will continue to do so still. What must take place at once is this: There must be a definite resolve to place the whole life unreservedly under the control of the Spirit, and a conviction of faith that God has accepted this surrender. In the majority of cases this is done at once. It must at last come to this, perhaps after a long course of seeking and praying, that the soul shall present itself to God for this blessing in one definite, irrevocable act, and shall believe that the offering is then sanctified and accepted upon the altar. Thenceforth, whether the experience of the blessing comes at once and with power, or comes quietly and gradually, the soul must maintain its act of self-dedication and simply look to God to do his own work.

Thus in dealing with all such questions the chief concern is this: "Only believe," and rest in the faithfulness of God! Hold

fast this one principle: God had given us a promise that he will fill us with his Spirit. It is his work to make his promise an accomplished fact. Thank God for the promise even as you would thank him for the fulfilment of it! In the promise God has already pledged himself to you. Rejoice in him and in his faithfulness! Be not held back by any questions whatever! Set your heart on what God will do, on himself from whom the blessing must come! The result will be certain and glorious.

VOICES OF THE GREAT CREATOR.

V. THE VOICE OF THE SEA.

Rev. Albert D. Belden.

The question "What are the wild waves saying?" is much more ancient than "Dombey & Son," and indeed so is the answer,—

"The voice of the Great Creator
Dwells in that mighty strain."

The Vikings asked the question as they slipped out of the fjords of the North to ravage the coasts of Europe. The Phœnicians asked it as they pushed their merchant galleys to the farthest lands of the West, "even to the British Isles." Columbus asked it as he set out to find the new world; Drake and Raleigh, also, as they sailed to the plunder of the Spanish Main. Doubtless in the quietness of all such hearts a voice arose that was not of this world at all, of which the thunders of the sea are but the far-flung echoes, a voice as of many waters, the voice of the ever-creating God.

Adventurers All.

Spiritual symbolism has so much more to do with our actions than we consciously realize, and the fact that so many of us in our search for holidays and health flee to the margin of the land and settle upon the shores of the sea is as significant of the spiritual influence of the sea as it is of its physical benefits. The tonic effect upon the mind is sought as much as the tonic effect upon the body. The unending motion, the restless energy of the sea speak to the mind of power, and the landless horizon tempts again the spirit of adventure in the soul.

The voice of God in the sea is a call to adventure. Nothing speaks to us quite so eloquently of the grand adventure of being as does the sea. Its perpetual unresting character rebukes our love of ease and our worship of settled conditions, and makes it the great enemy of stagnation.

Ruskin describes the sea in a notable passage as "the instrument by which the earth was modelled into symmetry and its crags chiselled into grace." It breaks up the land for ever and ever, to cast it up again in a new place and form. It devours the earth to give it a better resurrection. The heaving waters, never for a moment still, steadily moving even in their utmost calm, form a symbol for ever that "Our God is marching on," and has ever new worlds to offer for the old. The life that man leads must change and grow, struggle and achieve, break, re-form and achieve again, in eternal adventure.

Just as, physically, the sea maintains the earth in health and cleanness by its continual churning, so, spiritually, it has kept the soul of man in health by its perpetual invitation to enterprise.

The story of man's conquest of the sea is so familiar to us now that the wonder of it has faded, yet in its initial stages it must have been just as romantic, just as thrilling, as the conquest of the air which is now proceeding apace. What sublime courage must those first men have possessed who first dared this new element! With what joy they must have viewed the growing conquest of their new and fierce friend! Today, because of that great host of adventurers, many of whom have given their lives, the paths of man are laid securely in the great deep, and what originally was an all-devouring abyss between sections of the human family is now a great bond of common human interest and love.

When you stand by the sea, either in imagination or in reality, give heed to the great epic of courage that sounds from its waters! As you listen, the sea for you will give up its dead. You will learn how the fathers of the race faced its terrors and

took defeat at its hands to secure an increasing victory for their children. That same courage daily conquers the sea in your own time, and is a perpetual challenge to you and me to make our own lives a noble adventure.

The Service of the Sea.

The adventure to which the sea calls us if we listen patiently to its message is seen to be a truly beneficent one.

The sea is an unmitigated blessing to our planet. It is the sculptor of the earth and the scavenger of the world, the creator of distinctive cultures and elimates, and in spite of its mighty forces, to the daring spirit it is serviceable in the highest degree.

It is even suggested that it may have fundamental influence in tempering the pull of other worlds. Being so mobile an element, it acts like a spring for the reception of great forces operating from stellar spaces that might otherwise be a peril to the planet.

Even in storm it is beneficent, for if this power rushes with destructive effect upon partial and individual human interest, it is because such energy, such weight of pressure, is needed to maintain the widely beneficent balance of nature.

We have to learn to be reconciled to the occasional sacrifice of individual interest in view of the incalculable blessing that is thus conserved for the race. Is there no lesson here for life?

Throughout Scripture the sea is used in continual reference to its storm symbolism. It is a picture of the heathen world, the symbol of godless humanity, "all at sea," unpiloted, unanchored, unharbored. But it is good that godless society should thus break down in anarchy and storm rather than continue to be deprived of the pure joy of divine fellowship and that true order of life which we call the kingdom of God.

> Well roars the storm to him who hears
> A deeper voice beyond the storm.

So the voice of the sea becomes to us the voice of an eternal, invincible courage, calling us to join whole-heartedly in the adventure of life, to believe that it is throbbing with beneficent divine purpose, calling us repeatedly to break with "ancient good, rendered uncouth," with exhausted conditions of life, and to "face the unseen with a cheer."

The Ocean Call.

But perhaps the sea's call to adventure has never been more highly honored in human story than by the way it has become the symbol of man's last great journey.

> "Sunset and evening star,
> And one clear call for me,
> And may there be no moaning of the bar
> When I put out to sea!"

How bravely the desire for a bigger life breathes through the familiar words!

The sea speaks of freedom to the imprisoned soul. This is the way to face death. To see it as "exodus," to use a New Testament description. To take it as the breezy challenge of the sea, speaking to us of undiscovered countries, brighter realms, new worlds, until the Columbus spirit stirs in our hearts.

One has seen that happen upon the sea of death, when over the moaning harbor bar some good ship has put forth with colors flying. Eyes that had grown dim to earthly things have brightened with expectation of a further shore, and have glowed with the light of the greatest and most thrilling of all adventures.

We know this old world now, and one of the results of our knowledge is that there is no sea so wide, no ocean so immense, but there is a further shore with all the fascination of a new land to be explored. So it would seem that at the end of our life our childhood returns to us again, with the old charm of adventure. It is "Treasure Island" over again. Just as when we were children we spoke of other lands and brave ships and daring voyages, so at the end of life, disappointed it may be, and disillusioned though we may be, God calls us not to a new land merely, but to a new world.

(Next month: The Voice of the City.)

The Record is without doubt the most helpful magazine that comes to my table. Living as I do in the back of beyond it comes to me as a stimulus, it helps me to look for the dynamic in the right quarter, which is so necessary in these times. More power to you, Sir!—Rev. J. Takle, New Zealand Baptist Mission, East Bengal.

WHILE YE HAVE LIGHT, WALK IN THE LIGHT!*

Rev. John A. Hutton, D. D.

Then said Jesus unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth! While ye have light, believe in the light, that ye may be the children of light! These things spake Jesus, and departed, and did hide himself from them. John 12. 35, 36.

"While ye have light, walk in the light; while ye have light, believe in the light! These things spake Jesus and departed, and did hide himself from them." I have a strong feeling, for which I have no authority, I confess, except my own intuition, that at some stage in the development of the New Testament narrative these words formed the end of some pamphlet which later was incorporated in this final form of St. John's Gospel. Some pamphlet, I have a feeling, closed with these words which have that abrupt and dramatic conclusion. At any rate, these words might well form the conclusion of a grave document, the impression given by the closing words, about Christ departing and hiding himself from them, being as though the writer intended to convey to us that that was the sum and substance of our Lord's teaching.

"While ye have the light walk in the light, and while ye have light, believe in the light!" Behind those two statements, of course, there is the earlier one, that light has been given and is given to man. The words cast a certain light also upon the impression that our Lord had of this element in life called light, that it was a fugitive thing, an intermediate thing, a thing that comes and goes: so that if you cared not to reverence your own higher moments you might persuade yourself, when the darkness comes and the light has gone, that the light had never been, or you might say it was the light that failed, when the fact is that it was you and I who failed to cherish it.

"While ye have light," said Jesus, "walk in the light!" The whole business of religion is that we proceed upon it. Religion is action, obedience, surrender. "While ye have light, believe in the light!" "These things spake Jesus, and departed, and did hide himself from them."

I shall say what I have to say very simply, and under three general propositions.

Our Lord's Experience.

In the first place, this was our Lord's own experience.

Here again I must ask you, and ask myself, continually to have the courage of taking to heart our Lord's own words. He said, "As I am in the world, so are ye in the world!" There was a sense in which he was pleased to share with us our human experience, so that our human experience can cast a certain light, if we use it reverently, upon what must have been our Lord's experience. We read that our Lord grew in wisdom, as he grew in stature. We read that he learned wisdom by the things which he suffered, just as we do. It was part of his self-humiliation that he chose to take life on human conditions, to explore the whole nature of life and to make his trial of God just in the conditions which are our conditions.

There is no more healthy, beautiful exercise that religiously-minded people may take than in the study of the Gospels to perceive, as they may well, certain turning points in our Lord's own earthly career, where—to adapt our own language reverently to him,—our Lord received light, light upon his path. He also had to feel his way. He also had to put out his hand and feel the hand of God in certain difficult and puzzling places, and it is his experience, which he reports to us, that God does not fail.

There was that guidance of our Lord which we have, for example, in that most dramatic story of the temptation. Immediately after the descent of the Holy Ghost upon him, when the voice came from heaven announcing him to be the man whom God approved, we read that he immediately was led into the wilderness, there to be tempted by the lower spirit. What was the essence of that temptation, casting a light forever upon the career of Jesus? The voice of the tempter came up to Jesus and sought to seduce his soul from the proposals that had come to him in his great

* Northfield General Conference, 1925.

exaltation, by suggesting, first of all, that the mood of exaltation itself might be deceiving him; that it might only be his own exaltation; that there might be nothing beyond it; that it might only be a flare-up of enthusiasm, having all sorts of reasons to explain it and to account for it. And when the evil one failed there to lower our Lord's own sense of his calling, the evil one proceeded to do what the evil one proceeds to do in your case and mine sometimes when he fails with a direct assault. We read that he took Jesus up to the pinnacle of the Temple, and later he took him up into an exceeding high mountain and showed him the whole world, in both cases with the same intention, suggesting to him to lower his terms so that he might get people by playing up to them, or playing down to them,—in fact, that people were not worth the sacrifice which he was proposing.

Perhaps the Christian story of the temptation, next to a great passage in a work of fiction by Dostoievsky, has been most profoundly treated in literature in Goethe's "Faust." There Satan works just as Satan wrought in the case of our Lord on earth. Mephistopheles first tries to seduce Faust by trying to get behind his Christianity and to lower his own sense of the meaning of his life, and then, when he fails, he swiftly adopts another method. He takes Faust away to a place from which, looking through a window, he can see some students drinking and telling infamous stories, and he points to these students and says to Faust, in effect:

"These are the people you are proposing to lay down your life for! These are the people you are proposing to wear out your eyes for! These are students. They do not want what you are proposing to give them. They would be well content with much less."

So the evil one with our Lord: and our Lord set himself steadfastly to go to Jerusalem.

There is another crisis, a turning point in the earthly career of Jesus, which it seems to me we can mark quite clearly in the story in the Gospels. For a time possibly our Lord thought he might convince the rulers of the people of the good sense and of the wisdom, to say nothing more, of the prudence of his great proposal for them. But at last it dawned upon Jesus, after the appeal of such parables as the Prodigal Son, when even that failed, it came home to him that there was no outlet that way; that he would one day have to encounter the full blast of their prejudice and hatred and disappointment. It was just then that there dawned upon him the great light of an analogy between his career and something in the natural world. It is a wonderful thing to think that our Lord might have been helped in his life in ways in which the humblest of us is helped. I am speaking for myself, that it often helps me when anyone gives me an illustration which enables me not only to believe my belief, but to imagine my belief; to see it, so to speak, working objectively. Some such illumination came upon our Lord's mind at a certain quite noticeable moment in his career when the analogy of the seed dying in order to live came with its immense comfort to his own spirit. It was an immense reinforcement.

An idea came to him that in being asked by God—as he was being asked, he perceived clearly,—to face even death in obedience to his life's plan, there would be let loose from him an endless power. The analogy that came to him, I say, was of the seed dying in order to live. He said that if a seed lies alone it has no career. If a seed gives itself away and dies, it fructifies its surroundings, and that seed has saved up an everlasting career.

God guides us by great reactions and great responses of trust and great waves of happiness. In the case of our Lord he must have had the guide of a perpetual kind of sunshine, and yet we know that there were times when, like the humblest of us, it would appear he had to wrestle for quietness and light. But that light did not fail him. We have his own blessed testimony, who, at the foot of the cross, lifted up his eyes to heaven as though he were saying, "Father, I know when the agony of the cross is on me I may not be able to say what I would like to say in sobriety now," and so, at the foot of the cross he lifted up his eyes to heaven and said, "Father, I thank thee that I have known thee! It has been good to live. I thank thee that I have known thee. Life has been a great thing, every hour of it."

Well, this that was our Lord's experience became his message to man, and as I get older it gets to be almost the one thing I have got to say to people. As life gathers about us, life comes to mean one thing more than anything else. It will depend upon the nature of our personality what that one thing will be that life becomes to mean, but to me it is in the region of practical emphasis on religious things,—what we are when the great hours descend upon us, great moments, insights, flashes. And the whole art and business of life is to see that these do not die.

Walk in the Light!

That certainly was a great element in our Lord's teaching, so great that I regard it almost as characteristic. Let me give one or two illustrations!

In the 14th chapter of St. John's Gospel our Lord began that address which goes on right to the 17th chapter, the address which, many suppose, was delivered by him at the supper table, or on the Mount of Olives. It probably formed the recollection by John of the things that Jesus spoke about on the night in which he was betrayed. It deals with the most urgent things that our Lord felt he had to say to man. He told his own disciples that he was saying things to them so that when he was gone they might not lose their faith, they might not become bitter, they might not become sad, because bitterness and sadness are contrary to faith.

As he was speaking to them, he spoke of God the Father as a familiar thought. "I go to my Father and your Father." At last one of the disciples interrupted him and said:

"Master, that is just our difficulty! If you show us the Father it sufficeth us,—if you show us that life is a good thing; if you could just prove to us that life is, as we say, all right; that all things work together for good to them that love God; if you could let us have some way of seeing the Father in this wild and sometimes senseless-looking world."

Jesus said: "Have I been so long time with you and yet hast thou not known me, Philip?"

It is as though he had said: "Have you felt anything when you have been beside me? Have I come to mean anything to you? Do you feel that you could live this life in my society? When with me have you felt certain things coming into power within you which you had never suspected, and which you now see are the most real things in your life? Have I been so long time with you and hast thou not known me? Why have ye not faith?" as Jesus said elsewhere. "Why do you not believe that these profound, holy, beautiful things are the real things?"

Later on our Lord resumed, and began to say that he was going away from them, and he said:

"You know where I am going, and therefore you know the way."

Another disciple intervened and said: "Lord, we do not know where you are going, and therefore how can we know the the way?"

To which Jesus answered in effect: "That is not how you are to face life at all. In this world we do not know absolute things: we know immediate and personal things. You tell me that you do not know where I am going. Very well, I tell you that you know the way, and the whole art and business and responsibility of life is to infer the end from the way. A way is, in the orderly world which God governs, the prediction of an end. You know the way, and on the basis of the way you can predicate and forecast the end. If it were not so, I would have told you. Go on and build upon your faith the most wonderful fabric of hope and love! It will all be true. And even if it turns out in the end of the days to be different from your dream, the difference will be this, that it will be better than your dream: for if it were not so I would have told you."

Launch out upon these inspirations, these flashes and hopes and dreams that are born in the presence of Jesus, and they are all true! They represent reality. "While ye have light, believe in the light! While ye have light, walk in the light!"

Light Passes.

The third proposition is this: Our Lord, in saying these things, is saying things about which we feel as people felt when they heard him speak.

Once on a day when our Lord had finished a discourse, one person said to an-

other: "Never man spake like that before! Where did this man get that knowledge? He is only a young man."

That is to say, when our Lord said these things people said what we say now when we are dealing with this subject: "Why, that is the very truth of life!"

There is a great deal of life which, in a way, is flat and tame and customary. We are today much what we were yesterday. Things are much of a piece. There are tame days of that kind. Doubtless they are not without their value, but it seems to us that they are flat and tame and stale and customary, and we just go on from day to day and from hour to hour. But there are other days of a different kind, when, as the result of any one of a thousand things, our heart is eager, inquiring, and we knock at the door of things unknown, and we inquire of the Lord. There are other times when life is easy and spontaneous and triumphant, and we say that the world, as God has made it, is beautiful. The whole art of life is to cherish and honor and respect and reverence and obey the insights of these tender hours, because they pass. "While ye have light," said Jesus. That is to say, the light passes. It is the nature of light to go out. It is the nature of an emotion to pass. The only way to keep an emotion is to give it something to do.

God sends us an emotion in order that in the flood and rapture of it we may commit ourselves beyond ourselves. Sometimes light, when it comes from God, takes the form of darkness. The prophet Jeremiah uses these words. He said the day of the Lord is darkness, and not light. There is something of that kind often happens in our life. Some of the illuminations of God come to us by a wave of darkness, which interpreted for us becomes light, but it is, from the natural point of view, darkness. A certain check and compunction come to our spirit, a wave of dissatisfaction with ourselves, with our spirit, with our whole intention, with the thing that we have made of life. We are unhappy, miserable, having lost our determination. But we also may have light, because anything that interprets us, so to speak, is light, or may be light. Our Lord said, for example, "If some day one of you is going up to church, and suddenly remembers outside the church door that some one has got something against you, that there is some one in the neighborhood who could point a finger at you and say something disparaging of you, something which, if you heard it, would suddenly take all the happiness out of your life, leave your gift just where it is, and go and look for that person who has something against you! Confess yourself utterly to him, cast yourself upon his mercy, and then, when you have done that," said Jesus, "come into the house of God!" And it may be you will understand for the first time in your life what the house of God means.

All literature is full of the fact that these fine words, or fine impulses, unless we attend to them, perish. The New Testament is full of this. The New Testament and romantic literature are extraordinarily like one another. Christianity was the mother of romance. There was no romance anywhere, in our sense, until the New Testament came. Romantic literature and the New Testament are both full of the preciousness of these tender hours and the certainty with which they pass if they are not cherished and acted upon.

We can browbeat our conscience. We can even imagine that we have persuaded God. It may be a good thing in matters of worldly prudence to act upon second thoughts, but in a moral issue you had better act upon first thought, act, that is to say, upon the first challenge of the thing. That probably is as near to the will of God as you and I can get: whereas if we wait and allow a word to come in, then what you call your second thoughts are not thoughts at all,—they are simply a concession you make to the influence of the world upon you.

St. Paul, addressing an audience of strangers, had the courage to say that God had not left himself without a witness in any one of them. I have the courage to say the same thing. There is no one of you who does not know something about God. I don't know what it is you know, but there is something you know about God. There is no disinterested knowledge of God, said Luther. There is no knowledge of God that ought not to come to us through a personal occasion. And we have got to keep that light burning.

It would be a strange thing if you could attend a conference like this, if "in this

season of calm weather, though inland far we be, our soul should not have sight of that great sea that brought us here." It would be a strange thing if the quietness and lack of preoccupation and physical distance from sources of care and worry, if the holy view of things, the views of Christ, had not some unusual opportunity with you. "Behold, I stand at the door and knock!" A solemn metaphor! Some of us, who have seen the great drama of "Macbeth" played, will remember the kind of shuddering with which we heard the knock of the porter on that wild night when Macbeth murdered Duncan: and that knock of the porter is just like the entrance of God into human affairs.

I venture to say that there is no man in any field in the world who ever heard that knock adequately achieved who in that moment was not absolutely convinced of the reality of God. "Behold, I stand at the door and knock!" It is a picture not merely of patience, it is a picture of persistence. "I knock and knock!"

Christ respects our personality. Christ, in a sense, can do nothing more than knock. But it was his great belief, the thing that comforted him in dying, that if he was what he was, he would always soften the human heart; that throughout all the world one here and there and everywhere would begin to interpret all manner of truth and varied experiences in life as the efforts, so far ineffectual, of God to enter into our life, and would see at last that there was the face of Jesus.

Now is the accepted time! Now is the day of salvation! Now is all we have. There are those who say now is too soon. There are those who say now is too late. Christ came into the world to make it impossible for us to say either one or the other.

What a poor thing preaching is, after all! Truly, as Paul said, preaching is sheer foolishness, and the utmost hope that even a better man than I am can have is that behind these words of mine there may have been more happening than I am aware of. Once again, the high responsibility of life is to catch these fleeting glimpses of the face of God, and not to let him pass our door. If we are wise, we shall say that he is the same yesterday and today and forever. The light that ought to burn will burn. He cannot deny himself. "While ye have light, walk in the light! While ye have light, believe in the light!" Anybody can see the darkness of things, but to see the light,—that is faith, that is victory over the world!

SAVED BY HIS LIFE.*

Rev. Melvin E. Trotter.

I want to talk to you a little while about being saved by his life, Romans 5. 10.

"Therefore being justified by faith,"—whenever you find a "Therefore" in Paul always go back and see whyfore. He has been talking in Romans 4 about being justified by faith, and he said Jesus was crucified for our offences and raised again for our justification. "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand" (Romans 5. 1, 2).

We leave the word "faith" now, after finding it thirty-six times in Romans. We leave it, and never find it again until we get to the 9th chapter, the 30th verse.

We take up the question, Will justification by faith last? Will it take care of us in days to come? After a while, if I believe in the Lord Jesus Christ, and by faith I am saved, will that keep me? I want to know what it is going to do. What is my hope of the gospel? It is all right to believe, but what am I going to do tomorrow?

That is the question he answers here: "By whom we have access by faith into this grace wherein we stand." That is a standing in grace, and we rejoice in hope of the glory of God. And not only so, not only do we rejoice in hope of the glory of God, but we rejoice in tribulation also, knowing certain things,—and the whole key is in "knowing," because until you can rejoice in tribulation you do not know. You

* Northfield General Conference, 1925. Bible reading, condensed.

do not know whether you can stand. You only know yourself just as far as you have been tried. We know by experience that "hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." Christ died for sinful man. God commendeth his love towards us in that while we were yet sinners Christ died for us. "Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." That is where reconciliation comes in. "Much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the reconciliation." The atonement is nothing more or less than that. If you want to call it the at-one-ment, I am with you on it, because that is where you get your reconciliation.

We are saved by his life, always remember that! I heard a man preach on this text, and he ridiculed everything about the blood of Christ. He said he died, of course, but he never rose again. He said, "If you will do the best you know how, if you will think the thoughts of God, and do as he did, you will all be saved by his life."

Now the test is in the text I have taken. We are reconciled to God by the death of his Son. Much more, being reconciled, we shall be saved by his life. Reconciliation comes through the blood. Without the shedding of blood there is no remission of sin. If you are going to be saved by the life of Christ it must be his surrendered life. On Calvary he surrendered his life, he shed his blood, and I am saved by that surrendered life. It is that surrendered life that made Saul, who was the destroyer, into Paul, who wrote this book, and became the great worker for God. I am here today because the blood of Jesus Christ, spilled on Calvary's cross, saved me from my sin.

And yet the cross of Christ, much as we love it (and everything must circle around and about the cross), is not the symbol of the church by any means. The symbol of the church is the tongue of fire. You can go back to Christ's grave for joy, but you are not going to find it there, my brother, because after he surrendered his life he rose again, and he is now at the right hand of God.

I want to talk for a little while about Christ's earthly life.

Suppose he had come to earth at 9 o'clock on the morning of the crucifixion and died about 3 o'clock in the afternoon, you and I would have missed everything that is so precious to our life and soul in the earthly life of the Lord Jesus. I am glad he lived as a man among men, because he was tempted in all points as we are. We have not a high priest that cannot be touched with the feeling of our infirmities, but one who was in all points tempted as we are, apart from sin. He knows how to take care of us.

An angel does not know anything about me. What would an angel know about you folks who live in New York City, dodging automobiles and gunmen? But in Jesus Christ's earthly life we watch him as he was subject to his mother, we watch him in the carpenter's shop. We know the hidden years were great years because we find that the first word after those 18 years was, "This is my beloved Son, in whom I am well pleased." We know something about his later life.

And then we know him because he knows us. One of the precious words is that word in John 10. 27, where he says, "My sheep hear my voice, and I know them." You say, "That is as old as the hills!" Is it? You let it soak in, and it will be as new as the morning. Nobody can understand you. I don't want to stand up here and pose as the only one in this crowd who is misunderstood: they always impugn your motives. But it comes to a place where no one in the world knows me, but the Lord Jesus knows me. He don't know us as a great big flock of folks.

One day I was talking to a lad in the army. We were at Camp Merritt, and he was just about to sail. He had come in from the Southland, and he wanted to go home. He said:

"Oh, nobody cares a darn about me! I am just a spoke in the wheel,—I am not even that. You will pick up the paper and read '3000 casualties,' and I will be just one of them."

I said: "Boy, listen to me! If you were the only one in the world, God would care

for you. God knows you, he knows all about you. He knows your heartache, he knows your temptation and your fight, he knows you. Boy, don't ever say that again!"

He looked at me, and said: "Do you think God cares for me?"

I said: "He knows you as if you were the only man on earth. He knows what it means to meet temptation, he knows what it means to be cursed and crucified, he knows all the hard times that you and I ever went through."

Are you lonely? Have you been bereaved of some one you have loved, and the days seem so dark and dreary? You don't know loneliness until you know him. The Son of man hath not where to lay his head. The foxes have holes and the birds of the air have nests, but he looks at you and he says, "The Son of man hath not where he can lay his head."

I like to think of our Lord's earthly life. It makes me understand how I can go to him and tell him how mean I have been, tell him my doubts, tell him anything but a lie. You do not dare lie to him!

Then take his resurrection life. My, if you and I had to go and worship at a tomb, wouldn't we be unhappy! You know, if Christ be not risen, then are we of all men most miserable, and our dead are all perished, and every sermon we have ever preached is in vain. "But now is Christ risen from the dead, become the firstfruits of them that slept!" He is at the right hand of God. We are worshiping a living, risen Christ.

It seems wonderful! He sits at the right hand of God as the head of the church, —he the bridegroom and we the bride. Your head tells your hands to move, and the very life that is in the head of the church is in the body, resurrected, thank God, and at the right hand of God!

This leads me to say another thing about his life. Have you ever thought of the present life of Jesus Christ? What is he doing now?

You say he is at the right hand of God. I know, but what is he doing? The Word of God will tell you a little about it.

The first thing he is doing is making intercession for us. He is at the right hand of God praying for this service right here. He is at the right hand of God asking him to bless the hearers, as well as the speaker. He is more concerned about this meeting than you could ever be concerned about it. He is more concerned about you at the present time than you could be concerned for yourself. He cares more for you than you could yourself, although some of you may be much stuck on yourselves. He cares more about you than anyone else in the world could care. Do you really recognize that truth, that he cares for you, and right at the present time he is praying for you, always making intercession for the saints, according to the will of God?

What does the Holy Ghost do? He comes to take the things of Jesus and reveal them unto us. Notice, he does not speak of himself, but "he will speak the things that I tell him." He always speaks about Jesus. He tells me that Jesus sits between God and me, and God sees me perfect in Christ. Are you perfect? No? Well, he is, and he is in between you and God, he is the head, he represents you, and God sees you in Christ. That is the present life of Jesus.

That is not all he is doing. He has gone to prepare a place for me, and he said, "When I get it prepared I will come again, so that where I am there ye may be also." He is preparing a place for me, and he has taken from the home here the best we have and put it in the home over there. Every time you win a soul you are laying up treasures to be used in your home in heaven. It hurts sometimes to part with loved ones, doesn't it? "What is God trying to do? Why did he take my loved one?" Wait a minute! If Christ has gone to prepare a place for me, it would not be much of a place without mother, it would not be quite what we want without daddie. So he comes and takes the best we have in our home here, and puts it in the home over there.

Somebody said to me lately: "Do you have any idea why God comes and takes the best we have? We could get along without some people, but others, it seems to me, we can't get along without."

Don't forget that that is the kind of people he is building homes with! It is the good that die young. Some of us are getting old, too, by the way. Think that through!

Another thing he is doing: he is living his present life through us. That is so

important that we should let our good works shine before men. The Lord Jesus Christ is never seen only as he is seen in you and me. He does not speak in the clouds any more, he only speaks in you and me. We are the only epistles that are read by men. Some of us are covering him up. Some of us have him so covered with sin and self that there is absolutely nothing of him for the world to see. Just as fast as you get out of the way, God will occupy every place you give him. Get out of his way, and men will see Jesus Christ in you!

Men tell me they are saved by character, but if so it is his character, not theirs. You don't have much character apart from Jesus Christ. No man is complete that has not Jesus Christ in his life. You are only part man or woman until you have the Lord Jesus Christ and you become partakers of the divine nature.

What a wonderful thing it is to think that an old fellow like me can really be possessed of the Lord Jesus Christ, that he will live out his life in me, that he will make me what he wants me to be! To me that is one of the great stories of his life at the present time. We are partakers of the divine nature. Let me prove it to you!

I used to love things that now I hate. I used to sell my shoes off my feet for drink. Then he came in, and that settled everything; it settled the drink business forever. I confess to you that when I look at him I have made a mighty sorry job of it, but from that time, 28 years ago the 19th of January, ten minutes past nine o'clock p.m. in Chicago, my face has been toward God, and I have had my eyes fixed upon him. I do not want a drink. I have never seen a moving picture in my life. They came in after Jesus Christ saved me, and I did not need them. I do not go because I am busy, all taken up with him, and so I have never seen them. You say, "Are you ever going?" Yes, if they have them in heaven, and I will enjoy them. You say, "Don't you believe in them?" Why should I believe or not believe? I am simply saying this, that becoming a partaker of the divine nature, we have been busy, my Lord and I, and we have lived together, and talked together, and walked together, and my life that I live now I live by the faith of God. I used to despise preachers: I love them now. I used to hate the churches: I love them now. I used to have no use for the men and women that are trying to be decent: now I just love them because they are my brothers and sisters in Christ. With that kind of love shed abroad in our hearts we can love the unlovely. You and I can have the same spirit in us that is in him.

The endless life of Jesus. We have so much to talk about him being the Alpha and Omega, the beginning and the ending, and we say he was before the foundation and after the end, and there is no end, and he is from everlasting to everlasting.

"Much more, being reconciled, we shall be saved by his life." Are you trusting God, or are you putting your trust in something else?

I find so many dear people trusting membership in the church. Others are trusting the fact, "Well, Mr. Trotter, I am not as others!" I know you are not. Thank God for that, and the others thank God for that! Others think, "I am doing the best I can." That is not good enough. Or you say, "I am willing to take my chances." That is not good sense! God is not willing for you to take a chance. He sent Jesus here without spot or blemish, he sent him here that you and I should surrender our lives, that you and I might be saved, teaching us how to live this earthly life. When he comes back he will come in clouds, as he went, he will come back to receive us unto himself, that where he is there we may be also. Notice this word, "When he shall appear we shall be like him, for we shall see him as he is: and he that hath this hope in him purifieth himself, even as he is pure."

You ask me: "Are you looking for the coming of the Lord?" Absolutely! Suppose he don't come? Well, bless God, I have another day to work! If he comes, then I shall be like him. We shall be caught up and changed in the twinkling of an eye, and they that are caught up to meet the Lord will be forever with him. Are you looking for him? Well, he that is, purifies himself, even as he is pure.

When you have given for missions, then pray for them! But don't pray for them if you don't want to give!

RELIEVING INWARD TENSION.

Rev. James Gordon Gilkey.

The other day one of our magazines published this unusual verse. It is called "Safe Secrets":

I will carry terrible things to the grave with me,
Things that can never be told:
My eyes will be ready for sleep and my heart for dust
With all the secrets they hold.
The piteous things alive in my memory
Will be safe in that soundless dwelling:
In the clean loam, in the dark where the dumb roots rust,
I can sleep without fear of telling.

There is a situation familiar to anyone who knows human nature. Many people have, locked somewhere within their memory, unhappy thoughts they will not whisper to anyone, even to the one person they love best. That is true of the men, women, and children you meet day after day. In all probability it is true of you yourself.

There, for instance, is a group of boys and girls apparently happy and care-free. How surprised their parents would be if they could look into the depths of those hearts! Unhappy secrets, and one of the boys has a torturing sense of guilt he has never been able to sweep away.

There is a woman who seems to have everything that heart could wish. How astonished her friends would be if they knew she had been carrying a secret heartache about with her for unnumbered years, a dream that never came true, a hope that can never be realized now!

And there is the man whom the city counts a complete success. Wealth, position, influence, children who have fulfilled the fine promise of their youth,—where can you find the slightest shadow of sadness? If you only knew the anxieties and tensions locked up within that life!

God pity all the lonely folk
With griefs they do not tell:
Women waking in the night,
And men dissembling well!
God pity all the brave who go
The common way, and wear
No ribboned medals on their breast,
No laurel in their hair!

Much of the unhappiness in the world can be traced back to dismal secrets like these. There is an analogy in the field of physical sickness which will occur to all of you. Time and again distressing symptoms in one part of the body prove, on careful study, to be the indirect result of an obscure infection in some other organ. One of our essayists remarks humorously:

"If I find myself limping in my left knee, I am likely to assume that my left knee is the seat of my ailment, and that any cure must involve a direct treatment of that particular joint. But a skilful doctor may well discover that the lameness in my knee originates in an infection at the root of an old tooth, and that if I want to walk normally I shall have to consult a dentist."

The same principle holds true in the realm of the spirit. If you are unhappy, bewildered, inwardly tense, your trouble may well come from a wholly unsuspected quarter.

You think this recent inability to concentrate your mind on your work is due to a defective mental mechanism? Perhaps not. A skilful physician of souls would want to look into your memory and see what unhappy secrets you are hiding there. Those stifled and hated thoughts are creating a cruel spiritual tension within you, and that tension makes it impossible for you to hold your mind steadily on anything, —on this sermon, for example.

You think your sense of loneliness and isolation is part of an unfortunate family inheritance? Nothing of the kind! You have been brooding, going over and over the irrevocable past. Those bitter memories have infected your whole life.

One of the most vivid poems published in 1923 was a tiny verse picturing an old lady who was helping her granddaughter prepare a trousseau, but thinking all the time of her own wedding and the unhappy past.

She sews fine linen
With trembling fingers,
Thin, withered hands
Where no bloom lingers.

The sun glints on
A worn gold ring, ...
Granddaughter marries
Her man this spring.

They go to church
On an April day:
That other April
How far away!

If you want to find happiness, hope, power again, what is the way to begin? Look deep in your heart for unhappy secrets

and cruel tensions, then rid yourselves of them! Your external symptoms will persist till your internal infection is cleared away.

I.

How can you relieve these inner tensions? Suppose this morning we discuss three of the most obvious ways.

First of all, drop your grudges! Your grudges against people, and your grudges against life, drop them all!

Did you ever notice how constantly Jesus talked about forgiveness, the importance of sweeping away every trace of resentment?

Peter asks how many times he ought to forgive the people who wronged him, and then makes the valiant suggestion that he might possibly do it three, five, seven times. That was an advanced idea for a world organized on the principle "An eye for an eye, and a tooth for a tooth." But Jesus insists that even Peter does not go far enough. There must be literally no limit to forgiveness. "Till seventy times seven."

Someone asks Jesus about the value of religious exercises,—prayer, public worship, sacrifice at the Temple. Do these rituals help everyone? Are they always beneficial? Jesus is frank enough to confess that they are not. If a man has a grudge in his heart, if there is a taint of resentment in his thoughts, religious exercises will do him no good whatever. "First be reconciled to thy brother, then come and offer thy gift."

And when Jesus suggested a model prayer, did you ever notice how he emphasized forgiveness? He says we are to ask God to forgive us to exactly the same extent we ourselves forgive other people. Could you imagine a more vivid way of recalling to human minds the necessity of a forgiving spirit? "Forgive us as we forgive."

When Jesus came to the crisis of his own life, he heroically put into practice the principles he had been recommending to others. Think of that hideous moment before the crucifixion! Two Roman soldiers kneeling, one at the head the other at the feet of Jesus. Hammers, and huge rusty spikes. And then, through four flashes of agony, Jesus gasps, "Father, forgive!"

Why did Jesus emphasize forgiveness? Why did he practise it himself, in the most unlikely situation imaginable? Because Jesus knew human nature. He knew what havoc bitterness—even justifiable bitterness,—works within the human spirit. He knew that he himself must forgive if he were ever to endure that ordeal of Golgotha.

You want to know the source of your unhappiness, your spiritual tension, your sudden flashes of uncontrollable feeling? Look honestly into your own heart! Do you hate anybody? Do you want to get even with anybody? Is there anybody on earth you would like to see in trouble, "just to show him how it feels"? If there is the slightest trace of such bitterness in your mind, you know where your spiritual troubles start.

A former mayor of New York, maligned by the worst newspapers in the city and finally assaulted by an enemy who almost murdered him, used to say during his convalescence:

"Every night I forgive everybody, everything."

You say you could never do that? That such a spirit is altogether impossible in your particular case? What about Jesus' case, when they nailed him to the cross? If you want inward peace, happiness, power to live, you must be ready to pay for them. Part of the price is willingness to forgive, forgive everybody.

Or think of the people who have a grudge against life!

They have good ground for their bitterness, of course. They worked as hard as the next man did, but a perverse twist of fate gave him a fortune and left them penniless. They set their hearts on one consolation,—worked for it, prayed for it, fought for it,—then it was snatched away. Their children have been the worst disappointment of all. What more could they have done for their boys and girls? Thought, prayer, patience, sacrifice without stint or limit, ... and what is the result? All the children are mediocrities. One of them has been a disgrace. Life fair to them? Not much! They have a grudge against existence, and their grudge is justified.

"Providence has a wild, rough, incalculable road to its end. It is no use to try to whitewash its huge, mixed instrumentalities, or dress up that terrible benefactor in the

clean shirt and white necktie of a student of divinity." Emerson flings out his sharp words, and these embittered people cry "Amen!" But did you ever realize that Jesus went through situations quite as hard as that? Life treated him shabbily, too.

He deserved a successful and a comfortable life. What did life give him? "Foxes have holes, the birds of the air nests, but the Son of man hath not where to lay his head."

Jesus deserved appreciation and friendship, a circle of comrades who could be trusted to stand by him through thick and thin. What did life give him? "They all forsook him, and fled. . . . . And Peter began to curse and swear, saying, I know not this man of whom ye speak."

Jesus deserved sympathy, tenderness, affection. These were the things he gave the world. What did the world give him? Calvary.

If anyone ever had the right to hold a grudge against life, it was Jesus Christ. What was his attitude? "The cup that my Father giveth me, shall I not drink it?" And the moment Jesus said that, all the tension, all the disappointment, all the unhappiness fled away.

No one can explain to you your misfortunes. No one can tell you why disaster came on you rather than on someone else. All that is part of the riddle of life, a riddle that no one has ever solved. Suppose you do the natural thing: suppose you hold a grudge against existence! That bitterness will infect your whole personality. It will spoil your career, darken your home, cast its shadow on your children and their children after them. That is not the solution of your problem. What is? "Come unto me, all ye that are weary and heavy-laden, and I will give you rest." Jesus found the way of life. He is opening it to you, here and now. Drop the old grudges! Forgive everything and everybody! Then the strain will vanish. "Come unto me, and I will give you rest."

II.

Here is the second way to relieve an inward tension: Let the past go, and put the present in the hands of God!

This is, frankly, something which the average man finds it hard to do. Probably that explains why the average man is the victim of constant strain and secret unhappiness.

Here, for instance, is a young college graduate who has just begun a business career. Whenever he is physically or nervously tired, whenever business prospects grow dark, what does he do? Like all tired and disheartened people, he tries to resurrect the past and reconsider its fateful decisions. Suppose he had gone to another college and made his contacts in another part of the country! Suppose after graduation he had waited for a second business opportunity instead of accepting so eagerly the first! Suppose in that most crucial decision of all, the decision that gave him the home and the children he has today, he had taken another course of action! Suppose . . . . And as that young man grows older, the habit of calculating vanished alternatives grows steadily upon him. The past which he so constantly reviews becomes longer, and the process of reviewing it becomes more complicated and more unhappy. "If, thirty years ago, I had been wise enough to make a different set of investments. . . . ." "If, when the children were young, I had made other plans for their education. . . . ." "If . . . . "

Surely you realize what such a habit does to a man! It creates within his life one of the most cruel tensions imaginable. It sets him wondering whether anything in his career has been right. It sets him thinking that maybe he has missed every fine goal. Happiness? Inward peace? Until he learns to drop the past, he can never hope to gain quietness of spirit.

How can you drop the past, when the old decisions seem so vivid and so tragic even now? Listen! Some of the decisions you made were undoubtedly right. Even if you went back, you would not change those choices. Some of the decisions you made were undoubtedly wrong. But at the time they seemed to be right. Could you have done better than what seemed your best? A few of your decisions you instantly regretted. You knew they were wrong then, and you are even surer of it now. But can you possibly get back into the past and change them? All the regrets on earth, all the remorse, all the strain, all the unhappiness will not change in the slightest

what has already happened. Then why not let the past go? All its problems, all its decisions, all its baffling crossroads, all its wisdom and all its folly,—let them go forever! "Forgetting the things that are behind,"—that is the first step on the road toward peace and happiness.

Who keeps in mind misfortunes gone
Will live in fear of more:
The happy man, whose heart is right,
Gives no such shadows power:
He bears in mind no haunting past
To dim his week on Monday,
He has no graves of vain regret
To visit on a Sunday.

Let the past go! And the inner tension will vanish with it.

But suppose there is nothing in the present to be hopeful about; suppose it is obvious to everyone that your life has been thwarted, wrecked, and ruined: what then?

Have you forgotten entirely our Christian faith in God's guidance, God's use of human lives? No matter what your past has been, no matter how many mistakes you have made, no matter how circumstance and disaster have interrupted your plans, and God's plans too,—the living God is ready to start afresh with you here and now. "Behold, I make all things new!"—oh, let the courage and hope of those deathless words come into your heart, and give you confidence for the days ahead! Drop the past: put the present in the hands of God! There is no telling how much he can do with you and through you, beginning here and now.

The other day one of our missionaries in India wrote me about some work that is being done for the blind people near Sholapur. In the course of her letter she told the story of the man who is helping support that work. He lives in Melbourne, Australia. For thirty years he has been wholly paralyzed, unable to move even a finger. For more than twenty years he has been stone-blind. When his disease began to develop the only way in which the doctors could feed him was to remove his front teeth and insert a tube into his mouth through which liquid food could be given him. Thirty years . . . .

At first he was utterly unreconciled, but with the passing of time he learned to take the tension from life by doing the very thing we have been discussing,—letting the past go, and putting the present, tragic as it was, into the hands of God. Eventually he conceived the idea of busying his mind with work for other blind people the world over. Slowly he built up a circle of friends and helpers from whom he received small gifts which were relayed by him to workers for the blind the world over.

One of his projects today is the support of a blind Bible-woman in India, to whom he sent money for the purchase of a Bible printed in the Braille system. Day after day she reads it with her fingers, and then passes on to others in the eternal dark the radiant hope she finds within its pages.

Blind folk in India, and off on the other side of the world in Australia a motionless and sightless colaborer with God! You think you missed your chance? That it is too late for God to do anything with you? O rest in the Lord, wait patiently for him! Commit thy way unto him: he shall give thee thy heart's desire! "Behold, I make all things new!"

III.

Here is the third suggestion. To many of you, probably most of you, it may seem strange, but among the people listening to these words there are a few to whom it will apply profoundly. If you want to relieve your inner tension, confess your sins honestly to yourself and to God, and then make a new start!

The sermons of the past, harping constantly on human depravity and human failure, sent people away from church depressed and self-conscious, instead of brave and self-forgetful. When preachers of the modern school say little or nothing about sin, they are following a sound instinct. But whether we talk about human sin or not, whether we forget it or not, there it is. It is the ultimate problem every one of us faces.

"Long ago Plato said that he drove two horses,—one white and tractable, the other black and fractious. Long ago Jesus reminded us that two masters are forever seeking man's allegiance,—one God, the other Mammon. Long ago Paul confessed that his soul was the battle ground of two forces,—one spirit, the other flesh. And now one of our own number pictures for us the eternal struggle between the two men inside every human life,—Dr. Jekyll and Mr. Hyde."

Those truths are not dead. The struggle with a sin-instinct, the battle with a lower nature, the fight with a devil inside of us,—all this is real, whether we talk about it or not. And if you know anything about boys and girls, you know that there is one problem in their life which is just as real now as it was in your youth, or thirty centuries ago.

Some time ago an undergraduate in one of our colleges came to Robert E. Speer for a frank talk. After a few aimless conventionalities, he suddenly drew from his pocket a letter in a girl's handwriting, and said bluntly:

"Read it!"

The girl had written: "I have just heard all about your life at college. I want to tell you what I think of you. We have known each other all our lives, and up to now we have been good friends. But I think you are a coward, and I am writing this to tell you so."

Dr. Speer looked up in surprise. The boy's lips were trembling.

"She's right," he said, and then he broke down.

"Wherewithal shall a young man cleanse his way?" Here is a problem humanity has not outgrown.

What does this sense of guilt do in a human life? It creates one of the worst inner tensions imaginable. If a man has done wrong, and knows he has done wrong, inward peace, a united personality, the ability to think clearly and work steadily, are out of the question. His spiritual mechanism will not run in its present condition. It was not meant to.

Some time ago the "Atlantic Monthly" published a curious article written by a criminal who at the time was serving a long jail sentence. The article ended with these impressive words:

"Just this to close: Even if a man does escape the police, there is something inside him and outside him it is no use trying to beat. The word Death is mild compared to what a criminal finds himself up against. I can't explain it."

Why is it impossible to get away from this awful thing? Because we carry it around with us,—an inner tension created within by our own consciousness of guilt.

Suppose, when all is said and done, this is the real root of your unhappiness, what can you do to be at rest? There is only one thing. Go alone, and admit who you are and what you are! Confess the facts to yourself, confess them to God! Admit the truth, and then start doing right!

If confession were not a real help, do you think it would persist century after century in Roman Catholicism?

Some of you think that this applies only to other people,—to corrupt young men, and depraved criminals. Nothing of the kind! It applies to every one of us. There are mature men and women listening to these words who need nothing so much as an hour of honest contrition. Would that they had courage to go alone this afternoon and then say, facing themselves frankly:

"I am everything I thought of this morning,—selfish, sensitive, jealous, bitterly critical. I make life desperately hard for the people I live with. I put before my children a wretched example. I admit it all. God be merciful to me, a sinner!"

It will do no good to lie:
Hold your eyelids wide, look straight!
That is you, alone and old,
That hard dim thing you hate.
You who sit behind those eyes,
Voyager toward eternity,
Face her! Never pity her!
You alone can set her free.

Do you know why you will stay unhappy till you make a new start? It is because God is at work within your life. He is trying to make something better and finer out of you. He is doing everything love can do to get you off this unhappy road of sin and misery. He is struggling night and day to get you on the right road, the road of happiness and fine endeavor. Of course he will let you stay tense and unhappy till you yield to him! He loves you too much to lose you. He needs you too much to let you go.

I fled him down the nights and down the days,
I fled him down the arches of the years,
I fled him down the labyrinthine ways
Of my own mind, and in the midst of tears
I hid from him, and under running laughter
Hid from those feet that followed, followed after.
But with unhurrying chase
And unperturbed pace,
Deliberate speed, majestic instancy
They beat, and a voice beat
More instant than the feet:
"Lo, naught contents thee, who content'st not me!
Ah fondest, blindest, weakest,
I am he whom thou seekest:
Thou drivest love from thee, who drivest me!"

PSYCHOLOGY AND RELIGION—III.*

Rev. Prof. W. Fearon Halliday.

Sympathy.

I want to say a few words about sympathy, because I do not think there is any subject in which more mistakes are made.

Sympathy is one of the most dangerous things in the world, as well as one of the most helpful. There are some people who are always trying to arouse sympathy in other people. These people are often utterly self-pitying, and selfish. They care for nobody but themselves, and yet they have the gift of arousing sympathy in other people, and the sympathy of other people only feeds the flame of selfishness.

Many ministers waste an enormous amount of time in giving sympathy where it can only damn, by making persons still more unhealthy in mind than they are.

I am defining sympathy now as a kind of compassion, feeling of compassion. Real sympathy is more than that: it has in it a perception of a person's real good, which leads to the saying or doing of that which is necessary for them. But there is a vast number of people who are hysterical and self-centered, who are never happy unless they are miserable: which is a paradox, but also a truth.

A doctor's patient who was supposed to be religious tied her arms up to the bedpost until the blood flowed down, and she said to this doctor that it was exquisite pain, and that Jesus must have had great pleasure when he died on the cross. That is not at all a difficult thing for a psychologist to understand, but I give you that extreme case because there are heaps of people in our churches who have a morbid tendency, and the minister who does not want to hurt anyone often forgets his real ministry in playing up to these people who want a morbid and unhealthy sympathy.

There is another kind of sympathy which has its dangers, too. We have got to realize that we have the power of identifying ourselves with people that we meet. That is why novels are so popular. The public always identify themselves with the hero and the heroine. It is a form of self-projection, seeing themselves in a strong, noble, beatified form, that makes most people like to read novels. Also, it is what makes them like to go to the theater. They are identified with the hero there, not with the villain. Even the Apaches of Paris, when they go to one of their melodramatic theaters in the low quarter of Paris where they live, never cheer the villain, but always the hero.

If you are visiting a sick man you may be depressed, you may feel such sympathy for him that you are broken up. The real reason may be that if you were in his place you would have lost all faith in God, or all hope in life. The real reason may be that as a minister, through projecting yourself into the sick man's place, you are up against a problem that you have not solved.

I want to give a hint to ministers which will enormously help them in the development of their own character. I do not believe that we should observe our character too much, and I do pray God that the outcome of these talks shall not be unhealthy introspection. But there is one way in which we can develop ourselves. If a minister is faithful in his pastoral work he will be meeting all kinds of conditions, this kind of trouble and that kind of sorrow. Of course, he will identify himself with people up to a point, but if he is wise he will, if he is beside a person dying with consumption or some desperate disease (say), recognize that that gives him a problem. He will go to his study, get on his knees, and ask for grace and strength to be strong enough to believe in God and to hold his faith brightly and cheerfully even though that lot were his. When he has fought that out with his God, and taken the attitude of Job, "Though he slay me, yet will I trust him," then he has a right to go and sympathize with the man who is suffering from that disease. Having looked the question through, he can go with one foot on this world, as it were, and one foot on the next, to help that man in faith to grasp the things of immortality. It is not right for a man to go in the capacity of a minister unless, if he were in the

* Northfield General Conference, 1925. To ministers, condensed.

Prof. Halliday is connected with the Selly Oak Colleges, Birmingham, England.

position of that poor fellow on the bed, he would still believe in God and still say the same things that he has to say to him.

There is no honest minister, who sits down to all the experiences that he meets in pastoral work, who has not got the opportunity to be a real man. One of the most glorious opportunities that God ever gave any human being is that opportunity for walking with God in the various difficulties and circumstances of a pastor's life and finding God adequate to one's need. That is the kind of minister who really helps his people.

There is another point. You know when Tommy was in the trenches, when your doughboys were in the trenches, they were often sympathetic with one another because there they were "poor devils in the same ditch": that is what they called themselves. We sometimes have pity for those who are in the same ditch as we are. But that is never the kind of sympathy that a minister should give his people. His job is to help them out of that ditch, and he cannot do it unless he has gone to his God for the vision and the grace that would help himself out if he were in that ditch. Vicariously he has got to go through the experiences of his people, but he has got to go into those experiences with God and find his God adequate before he has the right, in honesty, to say one word to anybody else.

The way we grow in the knowledge of God is when God reveals himself as adequate to our need in the experiences of life. If you think you will grow in the knowledge of God by sitting in your study and just dreaming dreams and thinking, you will not. You will grow in the knowledge of God as God affects your life and fiber, the power of your will, and your vision in actuality. Give me the faith of the man who says, "I have been there!"

The greatest comfort I ever had in my life, in one great difficulty which I told to one now with God, I got when he looked at me, put his hand on my shoulder, and said, "I have been there!"

God is adequate, but you will only find that out gradually. Let us be real in this kind of thing, then we can give a real sympathy! A real sympathy is always constructive for the personality, and it is always such that the person who receives it will be freer from himself and not more closely bound to himself.

We have no right to accept sympathy unless we would give it. For goodness' sake do not waste the years of your ministry on sickly people who say, "Oh, whose sorrows are like unto my sorrow!" and who are much offended if anybody is supposed to have more difficulty or trouble than they have. If you doubt me, all I have got to say is, open your eyes and you find that a considerable percentage of people in some churches are of that type.

I do not believe that pity is ever right. Pity always has a certain contempt about it. It is looking down. Always have the love and compassion that come alongside to lift up! Never think of yourselves as superior to anybody! Remember that there is nothing that has happened to man in the way of trouble that may not happen to you! Do not expect that there is a special providence watching over you that is not over other people! We may, however, realize that there is a place for prayer even here. If we lay our lives before God we may be prevented from being in situations where disaster might overtake us, but even that is not always certain.

These are problems that are real problems and real mysteries, but what I mean is this: do not think that you are an especially favored person of God! Realize that God loves all his children, but realize also that some of his best loved children suffer accidents that are mysterious. As long as our faith is based upon physical comfort and physical protection we have not got faith. It is a question as to whether we value the things of the soul, of eternity, and as to whether death after all is only an incident.

Characteristics of a Fire-Smitten Life.

Matthew 3. 11.

1. Fire purifies. Fire destroys the dross and the alloy. Gold has nothing to fear from the fire. The only thing that will go as you yield to the Holy Ghost and fire will be the worthless and the impure.

2. Fire spreads. A man or woman on fire with the Holy Ghost can never be a failure. Others will catch the flame. Are we fire-carriers? Is the spiritual temperature of a place higher because we live in it?

Let the Holy Spirit have his way with you, and the fire will spread!

3. Fire illuminates. This is what the disciples got at Pentecost, and so perfect was this illumination that to this day we go to their writings for our knowledge of the will of God. Pentecost gave them a clear vision of the purpose of God for the world, and they circled the then known world with the gospel of Jesus Christ. Were the fire to smite the church today, awakening would follow; men, money, and prayer would be the result; retrenchment would be unknown. In the light of the Spirit men would see how small the life is that is spent in pleasure and money-grubbing as compared with the evangelizing of the world.

4. Fire must be fed. If the fire of the Spirit is to glow in our lives we must be men and women who feed on the Word of God. The fire burns but poorly in some of our lives for lack of fuel.

5. Fire can be extinguished. How many workers lose the fire through entanglement in worldly society and the love of money! The imbibing of modern views of the Bible is another effective fire extinguisher. Dear reader, dread above all things the dying flame of power!—Pastor W. Mallis.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

19587.. $2 00	19588.. $3 00	19589.. $6 00
19591.. 3 00	19592.. 5 00	19593.. 2 00
19594.. 2 00	19595.. 2 00	

Receipts February 15 to March 15.

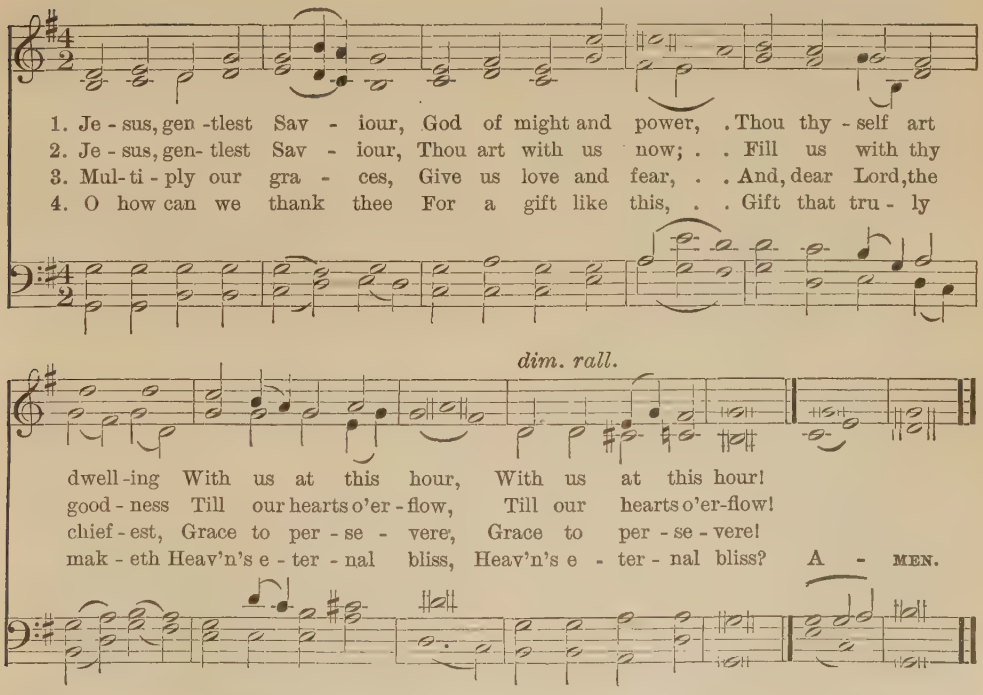
Bible Institute Colportage Ass'n.

19590 ..... $ 80

Please receive my thanks for having sent me the RECORD so long! Others in the Seminary are glad to get it, and then it is sent to missionary friends from America who are working in Zululand under the South African General Mission.—Miss A. M. Wells, Huguenot Seminary, South Africa.

Jesus, Gentlest Saviour

FABER — Rev. PETER EDWARDS, Mus. Bac., 1926


1. Je - sus, gen -tlest Sav - iour, God of might and power, . Thou thy - self art
2. Je - sus, gen- tlest Sav - iour, Thou art with us now; . . Fill us with thy
3. Mul-ti - ply our gra - ces, Give us love and fear, . . And, dear Lord, the
4. O how can we thank thee For a gift like this, . . Gift that tru - ly
dim. rall.
dwell -ing With us at this hour, With us at this hour!
good - ness Till our hearts o'er - flow, Till our hearts o'er-flow!
chief - est, Grace to per - se - vere, Grace to per - se - vere!
mak - eth Heav'n's e - ter - nal bliss, Heav'n's e - ter - nal bliss? A - MEN.

Copyright, 1926, by Peter Edwards.

OUR BOOK TABLE.

Our Lord's Earthly Life, by David Smith. George H. Doran Co., New York. 500 pages. $3 net.

Prof. Smith's earlier work "The Days of His Flesh," published 20 years ago but still a steady seller, is of such high standard that a new volume telling the immortal story in a simpler fashion, containing the results of scholarly research but eschewing critical discussion and mere hypothesis, finds a welcome reception. But it is not Dr. Smith's scholarly equipment alone that is notable,—others beside him may have head knowledge of the facts of Christ: unique charm and value are in the spirit of this book. The favor which has attended his earlier book has taught him, he says in the Preface, "not only how graciously our Lord owns a feeble service rendered in faith and love, but how eagerly the human heart everywhere longs for a larger knowledge and a deeper understanding of him." During the intervening years "my esteem of the Holy Scriptures and my reverence for him of whom they testify have both increased," and this book is "a grateful tribute, the best I can bring, to the Love which has blessed my life and made my heart glad."

In an opening chapter on "Chronology" Dr. Smith accepts August, B. C. 5, as the date of our Lord's birth, with Friday April 17, A. D. 29, as the day of crucifixion.

Impressions of Jesus: Being an Account of How He Impressed the Friends among Whom He Grew Up, by One of His Followers. George H. Doran Co., New York. 256 pages. $2 net.

One of those weasel books which come in pious guise but prove to be false to facts.

In literary form it is the story of Jesus written by a man of Capernaum, some ten years older than Jesus. Through family and business connections he came to know Jesus intimately from his youth up, hence he felt qualified to tell how Jesus impressed his friends as his career opened out.

The author gets his data from the usual Biblical and other Hebrew sources, with some inoffensive addenda out of his imagination, and he writes plausibly. But he leaves out the supernatural. There is no intimation of the supernatural in the birth of John and Jesus, no, nor in the crucifixion or resurrection. His keynote is that Jesus suppressed all personal claims. The triumphal entry was staged by Judas against his wishes. In regard to Peter's confession of Jesus as Son of the living God, "in our scriptures this title did not imply that the person to whom it was given was divine." The final impression made upon the alleged story-teller was that Jesus was "the revealer of God, ... so worthy of our love and worship that he was regarded by us as divine, and we reverenced him as God."

Why waste time on a parody like this when we have the true story in the Gospels in infinitely better literary dress?

Biographical.

Finding the Trail of Life, by Rufus M. Jones. Macmillan Co., New York. 148 pages. $1.75.

A revealing bit of autobiography by the widely known professor of Philosophy at Haverford College, telling what he remembers about his boyhood years in a Quaker New England settlement.

One of the unique things about the book is its quiet and simple account of the way in which an active and lively boy was trained to practise and to enjoy an inward and mystical religion. The inner life of his family is revealed, and the character of the religious meetings where the boy learned to worship is vividly pictured.

Dr. Jones published this autobiography 25 years ago under the title "A Boy's Religion from Memory," but now he has rewritten it and enlarged it to cover a longer period of boyhood and youth.

George C. Stebbins' Reminiscences and Gospel Hymn Stories, with an Introduction by Charles H. Gabriel. Record of Christian Work, East Northfield, Mass. 327 pages, illustrated. $3 net.

To those who love Northfield, or to those who are interested in that small group of men and women who, headed by D. L. Moody, turned the world upside down, this book by one of their number will be most treasured. Of the original group all have passed on save George C. Stebbins. It is a beautiful book.

The part that Mr. Stebbins personally played is told in an unostentatious manner. The singers and the songs that they wrote and sang come to the fore naturally. There is no touch of jealousy between them. They were members of a team, each doing their task with the note of tender joy for the privilege that was theirs to be associated in that wonderful movement.

The book is divided into two parts. First the autobiographical, with the interest centering in the steps by which a great song leader entered into his life's career. Throughout one feels the spiritual appeal from the inner circle of those who by a new ministry of song were sending the gospel to the ends of the earth. It was a new adventure, with no spirit of selfish gain. Their reward was the evidence that their songs were gripping hearts, bringing peace and cheer, and leading men to Christ. It is thrilling to live over again those days. Mr. Stebbins was closely associated with Dr. Pentecost, and was with him in many of the follow-up campaigns after Mr. Moody and Mr. Sankey were through.

One of the vivid touches in the book is

the picture of the compilation of "Gospel Hymns No. 3," when "the three compilers, Sankey, McGranahan, and myself, met in the summer" at the home of Mr. Moody, with Major Whittle and Dr. Pentecost. The three singers sang the songs, and the three evangelists passed judgment upon them amid mirth and laughter, not unmixed with solemn earnest prayer.

The second part consists of brief biographies of the singers and writers of that great movement, sixteen of them. Specimens of their songs are printed, portraits of many of them, and some word of high appreciation. The place of honor is reserved for Mr. Moody. With an instinct of the fitness of things his is the last of the pen-portraits of the book. It is not Mr. Moody in his public work, but rather the familiar home pictures, the play of good humor, the fun, the Christian fellowship, till at last we stand in the light of a setting sun on Round Top on a December evening as the body of the great man was laid to rest on the spot from which he had expressed the wish to "rise from there on the resurrection morning."

There is a short Prospective, a wishing God-speed to the new song leaders and singers who are carrying on, the last sentence being: "We should therefore not despair when we see great leaders fall at the sound of taps blown for them by the order of the great Commander-in-Chief."—S. C. H.

Paul Son of Kish, by Lyman I. Henry. University of Chicago Press, Chicago. 356 pages, illustrated. $1.90 net.

A novel which incorporates the career of Paul as related in Acts with other matter from his youth up that is as true to life as the author could imagine it. It is good, and readable, but lacks the spontaneity and deftness of a novel without an educational purpose.

This is a students' edition, with a Preface suggesting how it can be used in classes.

For Preachers, Teachers, Parents.

How Shall Country Youth Be Served? A Study of the "Rural" Work of Certain National Character-Building Agencies, by H. Paul Douglass. George H. Doran Co., New York. 259 pages. $2.50.

Another of those meticulous researches, based upon representative samples of rural work in 53 counties from Maine to California by the Y. M. C. A., Y. W. C. A., Boy and Girl Scouts, Camp Fire Girls, and some lesser agencies. Some overlapping was discovered, but nothing specially definite and new seems to have been unearthed.

Illustrations for Preachers and Teachers, Taken from Literature, Poetry, and Art, by James Burns. George H. Doran Co., New York. 249 pages. $2 net.

Highclass anecdotes and quotations, poetical and prose, classified under the cycle of life,—childhood, youth, maturity, sunset. The Index affords a more detailed key to the contents. Some of the best things in English literature are here.

Illustrative Anecdotes for Preachers, Sunday School Teachers and the Family Circle, by Henry M. Tyndall, 56 East 102d Street, New York City. 616 pages, with frontispiece. $2.50.

This large book contains 1229 anecdotes, a few original in the author's own experience, but mostly derived from other sources. A large proportion of them are unhackneyed. They are made available for use by a Topical Index and by a Text Index that suggests texts that they may severally be used to illustrate. All this means discrimination and careful work by the author extending over many years.

Dr. Tyndall is pastor of the People's Tabernacle, New York City.

Introduction to the Principles of Religious Education (An), by Earle Edward Emme and Paul Raymond Stevick. Macmillan Co., New York. 285 pages. $1.75.

"Introductions" are popular in these days, and under this title these two coöperating authors, the first a superintendent of religious education and the other a professor of the subject, provide a modest and compact outline of principles of instruction in the most important interest that can engage the thought of humanity. The book is neither a detailed discussion of particular methods, nor a philosophy of education.

After a reference to changing conditions in religion,—chiefly a difference in emphasis,—the authors treat of the material that concerns religious education (human nature), the aims and means of the educative process, and the direction of it in conformity with an enlightened Christian leadership. The style is clear, the treatment fresh, and the outcome worthwhile. The book gives evidence of having been exposed to scholarship, and the exercises and bibliographical references appended to the several chapters add to its value.

A good book, so far as it goes, and worthy of a wide circulation among Christian workers.—C. A. S. D.

Junior (The): Life-Situations of Children Nine to Eleven Years of Age, by Ernest J. Chave. University of Chicago Press, Chicago. 174 pages. $1.25 net.

About 650 boys and girls were observed and questioned about their thoughts and desires and acts and occupations and recreations, at home and school and church. They were asked to tell "Three Things I

Would Choose if I Could Get Anything I Wanted," "How I Would Like to Spend a Holiday," "Three Things I am Most Afraid Of," "Three Things I Hate Worst," and so on. Out of their answers and reactions to all this quizzing and observation the author got data which he has sorted out and classified for the guidance of others in building character in young people.

Programs for Mothers' Meetings, by Caroline Clark Barney. Pilgrim Press, Boston. 43 pages. 35 cents.

A most valuable booklet for individual mothers as well as for mothers' meetings. The programs are flexible, and may be adapted to meet the needs and experiences of any group. They furnish lists of rich reference material, prayers, hymns, stories, poems, books for further study, and suggestive questions for discussion. Here are the contents:

How Shall I Punish My Child?
How Shall I Teach My Child Obedience?
How Shall I Spend Christmas with My Children?
How Shall I Treat My Child's Fears?
Shall I Allow My Boy to Fight?
How Shall I Spend Sunday with My Children?
What Shall My Children Collect?
How Shall We Plan for Children's Parties?
How Shall I Guide My Child's Reading?
How Shall I Prepare My Child for Friendship?

Springfield Church Survey (The): A Study of Organized Religion with Its Social Background, by H. Paul Douglass. George H. Doran Co., New York. 445 pages, with illustrations and charts. $4 net.

Springfield, Massachusetts, with population in 1923 estimated at about 140,000, was selected as a city of that average population for a series of scientific investigations of urban church work under the auspices of the Institute for Social and Religious Research. The latest expert practitioners received willing coöperation from local (Protestant) religious and civic organizations, and doubtless the findings are as near perfect as circumstances will ever permit.

The volume deals with the church in relation to its environment, the different kinds of urban churches, their opportunities and accomplishments, and such vitally important matters as the ebb and flow of membership and the rise and fall of churches. Upon the basis of the facts revealed illuminating suggestions are offered for increasing the service and influence of the church in the city. Many hints and warnings useful in general church life also emerge from the welter of statistics and charts.

Surveying Your Community: A Handbook of the Rural Church, by Edmund deS. Brunner. George H. Doran Co., New York. 109 pages. $1.25 net.

All about making a survey of a rural community, to learn the religious possibilities and indicate the right methods for the advance of organized Christianity. It offers suggestions on how to form your committees, how to get started, various questionnaires to use, how to assess and utilize the results, etc.

What Does Christ Expect of Young People Today? A Series of Questions for Discussion for Girls and Boys, 13-16 Years of Age, by T. H. P. Sailer. Pilgrim Press, Boston. 113 pages. 75 cents.

Originally prepared for a group of boys and girls at Englewood, N. J., who chose the title and discussed the questions under the leadership of the author.

There are 24 questions, like these: What shall we do on Sunday? Shall we always tell the truth? Should Jim (a colored boy) play on the ball team? or be invited to luncheon? Why do we have foreign missions? What is your idea of heaven? The best kind of vacation? Each lesson is in two parts, one the "Pupil's Assignment," the other "Suggestions for Teachers."

Christian Art.

Genesis of Christian Art (The), by Thomas O'Hagan. Macmillan Co., New York. 170 pages. $1.50.

A brief manual on Christian art and the sources of its inspiration, written from the Romanist standpoint and hence unbalanced in view and in scope. The word "Christian" is used as equivalent to "Romanist" centuries before the Romanist church was crystallized, and non-Romanist Christian art receives but scant slurs.

Within its limits the book indicates the influence of the "Blessed Virgin" and the saints in art; describes successive types, Byzantine, Romanesque and Gothic; speaks of various art centers or seedplots; gives brief sketches of certain sculptors and painters; discusses racial contributions; and in a closing chapter lists the religious paintings in the chief galleries of Europe.

Gospel Story in Art (The), by John La Farge. Macmillan Co., New York. 417 pages, with 80 full-page illustrations. $2.50.

With the intimate insight and knowledge of an artist John La Farge undertakes a narrative of the great paintings and sculptures based on the gospel story. Every one will be interested to read of the successive stages in pictures of the same subject in Christian art, at first dominated by pagan suggestion and apocryphal legend, but gradually crystallizing in features approved by settled church doctrine. There is also the

variety of setting in painters of different lands.

The full-page illustrations of some 80 of the most famous of existing paintings and sculptures are impressive. All along there is an artist's description of the meaning and details of existing pictures, many of which the casual observer would miss.

It is a book for the center table, to take up and peruse at leisure moments, as well as for the explicit instruction it contains. It is no little privilege to sit at La Farge's feet.

Little Books on the Christian Life.

This series is intended to treat of the many sides of Christian life in brief attractive books by authors of reputation and experience. Each about 200 pages. $1.25. George H. Doran Co., New York. Four volumes to hand are:

The Key to the Kingdom: Studies in the Beatitudes, by James Reid. 217 pages. These addresses were given at Northfield last August by Mr. Reid with great acceptance.

In the Form of a Servant, by Frank H. Ballard. 204 pages. Eleven chapters on as many aspects of the life and career of Christ.

Our Father: A Study of the Lord's Prayer, by Anthony C. Deane. 159 pages. An Introduction and a closing chapter on "Using the Prayer" round out studies of the separate clauses of the prayer.

The Guests of God, by George Jackson. 175 pages. The title is that of one of 15 communion addresses.

Various Themes.

Clover, Brier, and Tansy, by O. C. S. Wallace. George H. Doran Co., New York. 213 pages. $1.75 net.

Six pages of fulsome eulogy in a Foreword and an Introduction by two friends of the author arouse one's suspicions, but when one has weathered these he is arrested by the charm and substance of the essays that follow,—reminiscences of people and parables of garden, field and pasture at the boyhood home. "Clover" reminds of honey, fodder, fragrance: pleasant and helpful memories. "Brier" stands for thorns, unpleasantnesses. "Tansy" symbolizes a tonic for the soul in essays on "Moral Indignation in the City," "Kaleidoscopic Sincerities," and the like.

Dr. Wallace has written a book that rings true, and has a genial spirit. It is pleasant, leisurely reading, and makes one observe, and think.

Cosmic Evolution: Outlines of Cosmic Idealism, by John Elof Boodin. Macmillan Co., New York. 484 pages. $3.50.

The aim of this ambitious and in spots deep book is to present a philosophic interpretation of the scattered scientific data which have accumulated with great rapidity and in vast volume during the last generation, gathering them into a world-view which will be consistent with the "facts" of science and yet give a place to the highest aspirations of the human soul.

The crux of the argument is that the categories life, mind, and God, are intrinsic to reality, and not chance additions of human fancy; that they are more real than the theories of the physical sciences, in the sense of metaphysical and moral jurisdiction over what is called "nature."

The author, a professor of Philosophy in Carleton College, tries to combine empirical realism and cosmic idealism. The tone is Platonic, while the plan is hospitable to all that the scientists can tell us descriptively of what goes on in the world. The discussion breaks up into three parts,—Interaction and Cosmic Evolution, Human Nature and Cosmic Evolution, and Real Relativity and Cosmic Evolution.

This hitching up of evolution with the "cosmic" (whatever that is,) strikes us as rather far-fetched,—as hardly more than a phrase,—though we believe Herbert Spencer, who in his day was quite a phrase-maker, did try to tell the world something of "stellar" evolution. But Prof. Boodin has written a very able and quite subtle book. He has sought to afford stable metaphysical ground for what many people believe anyway, that God is on top, and personality central, while science makes its triumphal progress through the comparative trivialities that belong to, or people, this time-and-sense terrestrial order. One thing the author will not allow,—that those phenomena support materialism, or can be interpreted by it. "Materialism," he says, "offers the most astounding instance of credulity in history. And when its motley brood of nasty and cheap philosophies pretend to a monopoly of scientific method, it must make Olympus shake with laughter." We must have something better than that, for there is in us the impulse for immortality. While keeping our scientific integrity we must try for largeness. Ours is an unfinished task, yes, an incomplete definition, even of God himself. God is "the creative genius of the ages, the genius of an infinite cosmos." Yet if we are true to our noblest insight, if we "strive creatively for larger unity," we shall in a measure live him, even if we do not completely comprehend him.

With this general discussion are mingled some acute observations on sensation, imagination, mind, relativity, et cetera. In structure the book is synthetic, and symphonic. It concludes in a lyric way with a song about cosmic Religion. That is a good place in which to come out.

On the whole we think that Plato, Democritus, Darwin, Newton, Kelvin and Einstein might all approve Prof. Boodin's book, which at times is brain-racking, but stimulating, and a real reinforcement to a sane and spiritual philosophy.—C. A. S. D.

Dollars Only, by Edward W. Bok. Charles Scribner's Sons, New York. 245 pages. $1.75.

An autobiographical feel runs through this book. Its thesis is: When you have made enough money, quit, and make yourself useful to society at large! This is what Mr. Bok himself has done, and he values it enough to urge it upon others who have made or are making their pile.

Service he considers the greatest word in the English language: not love, not brotherhood, not friendship, but service, which embodies the spirit and meaning of the other three.

If his exhortation is heeded, it will create an elderly leisure class using their abilities for the promotion of the general welfare in whatever direction appeals to each individual,—civics, education, the fine arts, lots of things. It will add to their own years and happiness, for the warning is held out that business pressure too long sustained means physical breakdown and other ills.

Mr. Bok maintains his good style as an essayist, and of course his flair for journalism leads him to select his matter with forcefulness and directness as he flashes light on various sides of his subject. He gets many fine illustrations from current American life,—a rebuke to those who think only cynically of rich men. A reference to Mrs. D. L. Moody is misleading. The title is awkward: it should be expressed in the negative.

It is good, heartening reading for everybody from beginning to end.

First Age of Christianity (The), by Ernest F. Scott. Macmillan Co., New York. 242 pages. $1.50.

Dr. Scott, professor of Biblical Theology in Union Theological Seminary, New York, is well known by his previous books. There is nothing specially new in this volume, which is intended to give in brief compass and in readable form the results of modern criticism of the history, literature and theology of the New Testament, or, looking at it from another angle, the early Christian movement as a living whole. What Dr. Scott does he does well.

He holds an evolutionary theory of the development of religion from the earliest times of Israel, with a humanized view of Jesus, whose life he cleverly constructs in a smooth running sequence. Some readers will find it hard to reconcile Dr. Scott's reverent attitude and constructive intentions with his free and easy handling of the only sources of information.

Gospel that Jesus Preached (The) and the Gospel for Today, by A. T. Cadoux. Macmillan Co., New York. 248 pages. $1.75.

The author defines the traditional gospel preached today as the forgiveness of sins through faith in the death of Jesus. The urge to seek forgiveness he says is the fear of hell. Since belief in hell is disappearing, the traditional gospel is losing its power.

The gospel Jesus preached he says was that his thought of God may be ours.

Obviously there is no similarity between these two gospels, and the book is a closely reasoned effort to discredit the items of traditional belief as the author appraises them, sometimes by reason, but mostly by asserting that Scripture passages, when not thrown out as not genuine, do not mean what they are usually held to mean. We suspect it is a lonesome effort.

Phil Tyler's Opportunity, by Frederick E. Burnham. Bible Institute Colportage Association, Chicago. 124 pages. 75 cents.

A stirring story of a Christian young business man from Boston who bought a store in an interior small town, near which was a lake and summer resort. His experiences in store-keeping are told naturally and entertainingly in order to show the power of frank testimony and courageous Christian living.

Problem of Origins (The): A Frank Discussion of the Doctrines of Creation and Evolution, by Leander S. Keyser. Macmillan Co., New York. 265 pages. $2.

Dr. Keyser is professor of Systematic Theology in Hamma Divinity School, Wittenberg College, Springfield, O. A keen and well posted scholar, a clear thinker, and a lucid writer.

This book is a fearless scholarly answer to evolutionists, challenging their views from the ground up, and supporting the Bible account of creation. It offsets a lot of claptrap talked about evolution and disparagement of the opening chapters of Genesis.

Dr. Keyser clears the ground by defining his use of the terms "creation" and "evolution" in their restricted technical senses. This in itself exposes the weakness of evolutionism, for not only is there hopeless diversity in the use of the term among evolutionists, but even men like Osborn and Thomson fail to use the term consistently in their own writings.

He does not spend time on detailed difficulties in evolutionary claims except by way of illustration. His main assaults are directed against outstanding theories as to the origin of the universe, life and species, man; the divine image or the beast in man; changing theories; and so forth. The mat-

ter is arranged with the precision of a trained pedagogue, but it is easy to read and understand,—and the print is agreeably large.

Whoever is honest in inquiring into both sides of the evolutionary hypothesis as against Biblical creation will find here something worthy of serious attention.

Reasonableness of Christianity (The), by Douglas Clyde Macintosh. Charles Scribner's Sons, New York. 203 pages. $1.50.

This is the Bross prize volume for 1925, which prize was given "to call out the best efforts of the highest talent and the ripest scholarship of the world to demonstrate the divine origin and authority of the Christian Scriptures." In view of the purposes of the prize, to the average reader the contents of this book are rather surprising. Dr. Macintosh does not attempt to prove the reasonableness of Christianity in the usual acceptation of that term, but instead the reasonableness of "essential Christianity." "It is necessary," he says, "to select from the great mass of traditional belief what is sufficient to make one a Christian, and then to defend that, and that only, as reasonable." Devotion to certain moral and spiritual values makes one a Christian, according to Dr. Macintosh. In the defence, therefore, of essential Christianity he is independent of the trustworthiness of the Scriptures or of the supernatural, even of whether Jesus is a real historic personage, much as the latter fact adds to the power of Christian truth.

Whether this is really Christianity that he is defending we have no space to discuss. He frankly acknowledges that it is new. He speaks of a "new Christian supernaturalism," a "new Christian orthodoxy," and a "new Christian evangelism." This latter not only rejects "Jesus' vicarious suffering of the cross viewed as a substitutionary punishment of sinner's sin," but adds that "it is essential to the wellbeing of Christianity that it be eliminated from the Christian's belief."

It is also a new morality, for he defines "right conduct" as "using the best available means to reach a thoroughly good end." "The appeal to experience is necessary to the knowing and doing what is right." Each man is a law, then, to himself. It is a morality "free from the restrictions of arbitrary external authority," even if that authority we may infer be God himself. This is not Christian or Biblical morality. It is utilitarianism.

In the concluding section Dr. Macintosh views certain technical philosophical problems. His defence of "commonsense realism" is a fine contribution to philosophic thought. On the whole, however, notwithstanding the scholarly attainments of the author, the book is disappointing. It is a defence of Christian theism, of the validity of Christian conduct, though even here he misses the real marks of Christian morality; but the faith of our fathers, for which they fought and died, is passed by as unessential. —S. C. H.

Science as Revelation, by John M. Watson. Macmillan Co., New York. 303 pages, illustrated. $2.25.

This able book has grown out of two things,—orthodox teaching by a minister of the gospel and an absorbing interest in the study of nature with "science" as a schoolmaster. The result is what the author claims to be a higher and holier view of religious faith, one that is satisfactory to the intellect as well as to the heart.

The cardinal point in this discussion is that the truths of nature constitute a dependable revelation of the divine way and will. The book is a plea for open-mindedness, since we must admit facts for which the evidence is good, even though they be "too strange to be true," but it also sounds the caution that science does not claim to have any final knowledge in any department of research,—indeed, mere empirical discovery can never yield universality and necessity as criteria of truth. But frankly recognizing the limitations of his task, Mr. Watson writes entertainingly and to a large degree no doubt accurately of modern scientific finds and views. The happy device is employed of making the astronomer, physicist, chemist, biologist, geologist, paleontologist, anthropologist, psychologist and philosopher speak in turn. In this list the sociologist does not appear,—probably because he is not yet scientific enough, a slight which may spur sociologists on to renewed efforts to put their branch into the straight-jacket of science. "The Voice of Ethics" comprises one of the chapters, and the theologian is by indirection honored in two chapters on "The New Religion" and "The New Revelation."

The God of all creation is found to be energy, of which fatherhood seems to be predicated, but a defect of the book is that it does not clearly connect infinity with personality in the godhead, for after all no amount of science will do us any good unless we have a divine heart to love us, and the order in the world—rightly insisted on,—will stifle men unless they learn to breathe with the life of an incarnate Christ.

We are a little afraid of nature spelled so many times with a capital N, not that we want less of it, but because such a word is a mere symbol for personal energies that work through it, chief of all being the Father of our spirits. Yet on the whole this thoughtful volume will do good, as sounding a serious note in life and reviving in the reader that sense of wonder which is not far from worship and belief.—C. A. S. D.

Science, Religion and Reality. Macmillan Co., New York. 396 pages. $2.50.

A symposium of views of eminent men, each an expert in his own sphere, on the relations of science and religion.

The so called conflict between science and religion has for multitudes lost all interest, or even appears absurd. In 1873 Dr. Draper published a book with that title, which nobody nowadays reads. This is perhaps just as well, as its tone was rather pessimistic. But today religion is still here, and stronger than ever in the minds and hearts of mankind. The exact bearing of one of these great interests on the other requires examination, however, and the great question of the nature of reality, which supports phenomena—or "things which do appear,"—looms far above all possible descriptions by science.

In an Introduction remarkable for insight and delightful in style Lord Balfour declares that while mechanistic procedure may be a method of science, such a view has its "hopeless limitations," and the story of man is something more than a mere continuation of the story of matter. "We are spiritual beings," he says, "and must take account of spiritual values. A science which declares itself incompatible with religion, a religion which deems itself a substitute for science, may indulge in controversies as interminable as they are barren."

A better way is pointed out by the writers of these essays, two of whom—Dr. Charles Singer and Dr. Antonio Aliotta,—deal with the historical background of the general subject. Dr. Bronislaw Malinowski treats of magic, basing his article on first-hand observation of the primitive peoples of Melanesia. Mr. A. S. Eddington discusses "The Domain of Physical Science." Mr. Joseph Needham handles "Mechanistic Biology and the Religious Consciousness" (with some mistakes, perhaps editorial oversights, here and there). Principal John Oman unfolds "The Sphere of Religion." A psychotherapist, Dr. William Brown, writes of "Religion and Psychology," while Prof. C. C. J. Webb takes the theme, "Science, Christianity and Modern Civilization," and Dr. William R. Inge sums up by way of a conclusion.

The outstanding essay in the volume is perhaps that of Mr. Eddington, who with wisdom, wit and spirit seeks to show that the limitations of the scientific view not only leave room for, but require, other than physical treatment.

By way of criticism it may be remarked that the exponents of religion (in its narrower sense), who write in this volume with considerable insight, do not meet science half-way by showing that religion calls for science, and not clearly enough define what is to be intended by "value."

On the whole one is ready to agree with Prof. E. L. Thorndike that it "is unlikely that a better book will be written for many years on this subject." While exception may be taken to various particular statements, the outcome is favorable to a reasonable faith. Scientists may proceed, in their special spheres, as if mechanism were true (just as an engineer may run a machine, say a locomotive), and it is good as a method of description and investigation, yet all the while, as said Sir Thomas Browne, "there is something in us that can be without us, and will be after us, though indeed it hath no history what it was before us, and we cannot tell how it entered into us." That statement, which no science can contradict, leaves the way open for as much religion as anyone may want.—C. A. S. D.

Sharing in Creation, by W. Cosby Bell. Macmillan Co., New York. 227 pages. $2.

This book consists of the Bohlen Lectures for 1925. Dr. Bell, their author, is professor of the Philosophy of the Christian Religion in the Virginia Theological Seminary, of the Episcopal church.

The lectures are apologetic in character, that is, they discuss what used to be called Christian Evidences. Creation, God, his relation to creation, the method and purpose of creation, the providence of God, and the problem of suffering, are among the topics discussed. It will be observed that these constitute a familiar section of the battleground of revealed religion.

Dr. Bell, of course, discusses the various questions indicated in view of the new knowledge and special intellectual difficulties of our present time. He gives special attention to the theory of evolution and to the question of man's place in nature.

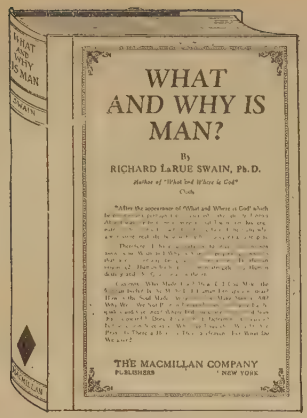
What he apparently considers central in his discussion, since he takes his title from it, is his contention that "man's relation with God is that of dependent-interdependence." But the book covers a broader field than is indicated by this title or included in this proposition.

However much the reader may disagree with the author in certain matters of detail, it appears to the reviewer that the book is a real contribution to the endless discussion of these ever old and unceasingly new and all-important questions.—W. O. S.

What and Why Is Man? by Richard La Rue Swain. Macmillan Co., New York. 339 pages. $1.75.

Written in intense, vigorous style, by the author of "What and Where is God?" The publishers have specially paragraphed it, making the reading easier and more enjoyable to the average person, the individual sentences standing out with great prominence.

Dr. Swain brings in much of his own personal experience. The personal pronoun is greatly in evidence. This may be a



criticism or not according to the reader's point of view. If experience is the source of our religious knowledge, then Dr. Swain is right in emphasizing his own. If the Bible is a revelation from God, then as a source it supersedes in large measure the experience of any one individual.

Dr. Swain begins his discussion with the startling question "Who made God?" He revels in the immensity and marvelousness of the universe. "Yon aged angular apple trees, inwardly a wild whirl of molecules and outwardly silent as eternity," is a sample phrase. The evolutionary origin of man's body is assumed, but the soul is different. "The human body is God's universe blossoming, it is God's promise of a soul soon to appear." One by one the great questions of man's practical relations with God are taken up, God's dealing with us in the forces of nature, its catastrophes, the question of sin, of prayer, of the hereafter. There is a wonderful chapter on sin, heart-searching, gripping, but salvation is the actual experience of deliverance from sin, without the promise of complete deliverance and restored fellowship with God through Christ in the life to come. There is nothing of the deity of Christ, of the atonement, of the Holy Spirit, the future life, the resurrection. It is natural religion, man's aspiration, nothing that God has in any supernatural way revealed to man. Dr. Swain expresses in glowing terms his adoration of God and his ways, but the foundation stones of his structure are his own thoughts and feelings, not what God has revealed through the prophets and his Son beyond the ethical teaching of the Bible. At the center lies his idea of God. "God made the world not out of nothing, but out of his own energy." If energy is taken in the only sense that physics knows anything about, the sentence quoted becomes unintelligible, save as God is more or less identified with his universe. This confusion of thought is shown when he says that "God shares his energy with us." God permeates his universe, so the universe is the expression of God, and we as part of the universe are permeated by him and are expressions of him. He postulates life in the atom, and thus bridges the chasm between matter and spirit, there being no such thing as dead matter. Life is then a function or attribute of all matter.

This is certainly something new, honoring Jesus and the Bible, full of heart-searching messages, but there is no God sending his own Son in the likeness of sinful flesh, and for sin, condemning sin in the flesh. Perhaps with the supernatural eliminated, few could do better than Dr. Swain has done, but "What and Why Is Man?" has a different meaning if the Bible revelation is accepted.—S. C. H.

Sermons and Essays.

Addresses for Women Workers: A Volume of Suggestive Discourses for Women Who Speak in Public, by Mrs. George H. Morrison. George H. Doran Co., New York. 212 pages. $2 net.

Mrs. Morrison's book "Prayers for Women Workers" awakens high expectations from this volume, which are not disappointed.

It contains some 30 addresses to mothers, young women and children. The subjects are religion and character, hygiene, temperance, missions. Not all the addresses are by Mrs. Morrison: the authors of the others are named.

A useful and individual book.

American Pulpit (The), edited by Charles Clayton Morrison. Macmillan Co., New York. 384 pages. $2.50.

One sermon, contributed by request, by each of the 25 men who were voted in last year's "Christian Century" poll as being the foremost living American preachers. Hence an outstanding book of its type.

Easter Sermons by Representative Preachers, edited by Frederick J. North. George H. Doran Co., New York. 189 pages. $2 net.

Thirteen Easter addresses by outstanding preachers in Great Britain, including Dr. James Black, Dr. Morrison, Dr. Gillie, Mr. Reid, Bishop Barnes, Canon Woods, and others.

Echoes from "The Morning Watch": Children's Addresses, by J. P. Struthers. George H. Doran Co., New York. 192 pages. $2 net.

A second volume of articles taken from the Glasgow children's paper while it was edited by the author. Many were written by the editor in reference to current events between 1888 and 1914, and frankly we do not see how they could be conveniently used in America today.

"Forbid Him Not," by James I. Vance. Fleming H. Revell Co., New York. 201 pages. $1.50.

Dr. Vance has little use either for intolerant orthodoxy or for infidel liberalism, for he believes that Christ is bigger than all the creeds, and Christian experience has something that defies dogma. This attitude dominates the 15 addresses, some of whose titles are: "Christian Essentials" (John 17.21), "God's Line against Sectarianism" (Ephesians 4.4-6), "Is There Room in the Modern Church for the Holy Ghost?" (Acts 15.28).

Gift of God (The), and Other Sermons, by W. A. Cameron. George H. Doran Co., New York. 230 pages. $2 net.

Seventeen thoughtful textual sermons by the minister of Bloor Street Baptist Church, Toronto.

Jesus among the Children: Talks to Children on the Life of Christ, by C. S. Woodward. George H. Doran Co., New York. 222 pages. $1.75.

Week after week the author of this book addresses a children's service of 250. Among the many stories used he has found none of the same gripping interest as the stories of Jesus. Here he first briefly tells his method of teaching, and then gives some 30 talks just as they were originally given to the children.

The preacher's style strikes us as rather advanced for young people. He follows the Bible narrative, but fills in a lot of detail that the Bible forgot.

Sermons on the Books of the Bible: Volume II, from Job to Daniel, by William Wistar Hamilton. George H. Doran Co., New York. 237 pages. $1.75 net.

Ten sermons, each prefaced by an outline which gives the main thoughts developed. The sermons are somehow related to family life,—we do not quite catch the point, but this way: "Job—who proved that God's family serve for naught," "Ezekiel —the family's philosophy of life."

"What Must I Do to be Saved?" by George E. Guille. Bible Institute Colportage Association, Chicago. 31 pages. 15 cents.

A strong evangelical address, printed in tasty style, good quality cover and paper, large type.

Golden Parable (The): Studies in the Story of the Prodigal Son, by David James Burrell. Fleming H. Revell Co., New York. 159 pages. $1.25.

Twelve sermons in Dr. Burrell's simple, appealing style, with a Foreword on "The Wonderful Teacher."

ALSO RECEIVED.

The Story of Jonah; Translation and Historical Introduction, by J. M. Powis Smith. American Institute of Sacred Literature, Chicago. 15 pages. 5 cents.

First of a series of Popular Religious Leaflets, comprising short Bible portions with Introductions.

Here the translation is from the author's "The Old Testament: An American Translation." The Introduction is of the critical school which regards Jonah as a clever propagandist story of the 5th century B. C. It is worth the price.

The Boy Who Discovered Easter: A Play in Three Scenes, by Elizabeth McFadden. Samuel French, New York. 59 pages. 35 cents.

A doctor, who is in despair after the death of his wife and son, takes in a convalescent cripple boy from the city slums upon whom a successful operation has been performed. The wonders of spring in thawing out the brook, reviving the trees and the garden, transforming a caterpillar into a butterfly, work out an enlightened faith in both the boy and the doctor.

As a play it can be made simple or elaborate in staging, costuming, music, etc. A nurse and a servant complete the caste. A 14-page Appendix gives instructions and diagram for staging the play.

Centennial History, Miami (Ohio) Christian Conference, 1819-1919, edited by B. F. Vaughan. Christian Publishing Association, Dayton, O. 276 pages, illustrated. $1.25.

Pen pictures of pioneer days and preachers, with historical data covering the rise and progress of the churches and their varied activities.

Life and Writings of Henry Y. Rush, D. D., by B. F. Vaughan. Christian Publishing Association, Dayton, O. 297 pages, illustrated. 62 cents.

Dr. Rush was a Christian minister who died in 1905. His career was passed in Ohio, as minister and editor. Biography and tributes occupy about 80 pages; the rest is sermons, articles, letters, etc.

Persuasive Evangelism. Its price is 25 cents, not 15 cents. Westminster Press, Philadelphia.

AMONG NEW BOOKS.

Christian Ethics, by Hervin U. Roop. Fleming H. Revell Co., New York. 399 pages. $3.

Great Partnership (The), by John Archibald MacCallum. Doran. 320 pages. $2 net.

Ideals of Conduct, by John Dashiell Stoops. Macmillan. 373 pages.

Landmarks in the Struggle between Science and Religion, by J. Y. Simpson. Doran. 288 pages. $2 net.

Quiet Talks on the Crisis and After, by S. D. Gordon. Revell. 224 pages. $1.25.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.

Dear Sir and Brother:

I would say your monthly is pure gold to me. Of late my hearing has been getting poor, so I do not hear the preacher's sermons at our church, but the reading of the RECORD is an inspiration to me, and a help in the Christian life.

I am in my 76th year, and hope to live a long life and enjoy its teachings for some time to come.

Yours truly in Christ,

(Signed) H. C. R.

In Forthcoming Numbers.

What Is Religion? Rev. James Reid.
Publish Glad Tidings! Bishop John T. Dallas.
Some Aspects of the Problem of Reading, Rev. H. Gordon Ross.
The Voice of the City, Rev. Albert D. Belden.
The Other Side of Sorrow, Prof. James Strahan.
Mount Hermon School 45th Anniversary Number—July.
"Jesus Went about Doing Good," Dr. John A. Hutton.
Jesus in Conflict with the Religious Authorities, Rev. Edward Shillito.
The Man with the Measuring Line, Rev. James Reid.
The Gibraltar of the Moral Seas, Rev. Grady D. Feagan.
Christ's Challenge to Youth, Dr. Alonzo Ray Petty.
Roses in December, Rev. Hubert L. Simpson.
Psychology and Religion, Prof. W. Fearon Halliday.
1926 conference reports begin in the September number.

MESSAGES FROM GENESIS.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

May 2. God's Covenant with Noah.

Genesis 5. 28 to 9. 29. Lesson portion, 9. 8-17.

The Lesson Committee evidently intended this lesson to be a study of Noah and God's dealings with him, so the teacher must beware of spending too much time on the Flood. It is true that the Bible record, which in the previous chapters has touched only briefly upon certain persons and incidents, now goes into fuller detail about the Flood and the ark, but it is also true that Christian scholars differ widely over the text itself and the precise character of the flood. These questions do not afford profitable material for the average class, and may well be left alone in favor of a study of what the Bible says about Noah and his experiences, subject throughout to the overruling providence of GOD.

Note, then, his descent, the meaning of his name, his sons, 5. 28-32;

The moral depravity of mankind at large, 6. 1-12, Noah alone finding favor in the eyes of God, a righteous man, blameless in his generations, walking with God;

God's purpose to speed up the destruction of the antediluvians by means of a flood, making a covenant with Noah and his family who should perpetuate the human race, and with pairs of species that should continue animate life, 6. 13-21;

Noah's specific obedience, 6. 22;

Salvation during the flood, 7. 1 to 8. 14;

Taking possession of the new world with sacrifice and God's blessing, 8. 15 to 9. 7.

God's covenant with Noah, 9. 8-17.

This covenant was the seal of God's promises of blessing on the one side, and Noah's obedience and worship on the other side;

Included in the covenant were all flesh, the earth;

Its duration, everlasting;

Its unconditional promise on God's part, never another all-destroying flood;

Its token, the rainbow.

It is not thought that the rainbow was created now for the first time, but that God took this beautiful phenomenon of nature, formed by the sun's rays falling upon raindrops, appearing anywhere for God and man to see, and attached to it a spiritual significance. See Dr. Meyer's comments in last month's Daily Notes.

New Testament references.

Our Lord used the days of Noah as an illustration of conditions on earth at his own second coming, Matthew 24. 37-39.

Peter recognized the longsuffering of God in the delay afforded while Noah was building the ark, 1 Peter 3. 20.

Peter also saw a picture of the world's coming doom in the destruction by the Flood, 2 Peter 2. 5; 3. 6.

"By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith," Hebrews 11. 7.

May 9. Abram and the Kings.

Genesis 14.

Our lesson introduces us to the first bit of warfare recorded in the Bible, a punitive expedition of four kings of the Mesopotamian valley against five petty kings (sheiks) of the Jordan valley. The names of these kings and nations have been verified by archeological discoveries.

Lot, Abram's nephew, is in trouble. When it had become necessary for Lot and Abram to separate (13. 6), Lot had chosen to settle in the rich, well watered Plain of the Jordan: and now he and his are among the prisoners and loot carried north by the victorious overlords. Some one escapes and brings word to Abram.

Abram and the kings, 13-17. Leadership.

The emergency calls out many qualities of leadership in Abram as he goes to Lot's rescue: prompt mobilization of his forces,

swift pursuit, skilful strategy, determined attack, ending in entire success.

Abram and Melchizedek, 18-20. Blessing.

Melchizedek is a mystery. He was a priest-king: king of Salem (Jerusalem), priest of the same God as Abram worshiped. Abram accepted his blessing, and paid him tithes of all he possessed.

In Psalm 110. 4; Hebrews 5. 6-10; 6. 20; 7. 1-21, Christ's priesthood is said to be of Melchizedek's order.

Tithers will notice that this practice antedated the Mosaic law.

Abram and the king of Sodom, 21-24. Separation.

Another striking detail now appears. We have just seen that Abram accepted food and benediction from the king of Salem, acknowledged his spiritual position, paid him tithes. Here is another king, the king of Sodom. Contrast Abram's attitude to him! According to the customs of the time Abram might have kept the loot he recaptured: but no, he will not touch a thread of it in his uncompromising stand as a follower of God. In his hour of success he retains his loyalty to God, and will not put himself under the slightest obligation to a heathen.

It is a principle which Christians do not always live up to today.

May 16. Abraham and the Strangers.

Genesis 18. 1-8, 16-19.

Abraham's name is spelled differently in today's lesson title. Why? See 17. 1-8. "Abram" means "exalted father," "Abraham" "father of a multitude."

The lesson portion is only introductory to a great historic tragedy, the destruction of the cities of the Jordan Plain because of their moral turpitude. Read all of chapters 18 and 19. As throughout the Bible, there is a singular intermingling of the natural and the supernatural: so naively put that it might happen any day to any believer.

Abraham and the strangers, 1-8. Hospitality.

The story is one of usual Oriental hospitality, but passages like this give a character of genuineness and veracity to the Bible record.

Here is a theophany, an appearance of God in human form: Jehovah, second person of the Trinity. The other two "men" were angels (19. 1).

"Forget not to show love unto strangers: for thereby some have entertained angels unawares!" Hebrews 13. 2.

Abraham and Jehovah, 16-19. Revelation.

Nowhere else in the Bible have we an episode like this: Jehovah soliloquizing as to whether he shall reveal his impending action to Abraham, with the reasons therefor. What are those reasons? Our Lord could not tell his disciples all he would.

Jehovah is looking down the years, and sees the fulfilment of his own purposes linked with the destiny of Abraham and his seed. He would have Abraham know that the destruction of Sodom was not a mere accident, but a definite visitation of divine judgment upon sin (19. 24, 25, 29). When Abraham pled for the cities he did not mention his relatives down there, but asked, "Wilt thou consume the righteous with the wicked?" (23). His plea was based on a consciousness of the moral government, the justice of God, an anxiety for a vindication of God's character before men (25). "Right" in this case meant the doom of Sodom.

It is still the privilege of believers to be the friends of God and to learn his will firsthand, Psalm 25. 14; John 15. 15; 16. 13.

How far are the Jews today living up to God's intentions for them as expressed in verses 18 and 19?

Are the presence of righteous therein, and the intercession of believers, a security to cities today, however grievous their sin?

Does the tragedy of Sodom throw any light upon such calamities as the destruction of cities today by fire or flood or earthquake?

After the manner of the destruction of Sodom shall it be in the day that the Son of man is revealed, Luke 17. 28-30.

May 23. Isaac and His Wells.

Genesis 26. 12-25.

Isaac is rather a sorry character. There is nothing specially distinctive or honorable or inspiring in his personality or career, but rather the contrary. He was the only child of quite elderly parents, if that had anything to do with it, the son of one great man and the father of another.

Refresh your memory by reading everything that is recorded of him from his birth in chapter 21, or even the earlier references, for he was a child of promise and supernatural birth.

In Gerar, 12-22. Backsliding.

Our lesson opens with Isaac among the Philistines. Yet in spite of following his father's bad example in leaving the Promised Land, with its tale of backsliding (1-11), Jehovah blesses him in his agricultural pursuits. The Philistines first envy him, then obstruct him, and finally drive him away. Digging a well was like striking a claim, and naturally the Philistines objected to a stranger thus acquiring possession of land.

Forcing rivals out of business by destroying their property is not a new trick today. But Hebrews seem to have a way of getting their neighbors down on them, of creating anti-Semitic feeling and action.

Perhaps it was God's way of preventing Isaac's permanent settlement in Gerar, and of bringing him back to the Promised Land.

His troubles thus proved blessings in disguise. Famine ought only to have driven him closer to God in the first place.

In Beersheba, 23-25. Restored Communion.

Back he comes at length to his old home: the reason is not given. "The same night" Jehovah appeared to him with renewed encouragement and promise. Isaac worships, and settles down.

Isaac affords material for a study in pacifism. He seems to have been of a retiring, unassertive disposition.

In this lesson did he act like a coward in retiring before the Philistines, or was he "too big to fight"?

The finer lesson can be derived from the story by taking the latter view, and giving Isaac credit for faith in God, who would in his own time and way save him from strife (Esek) and hostility (Sitnah), and give him room (Rehoboth). The Philistines admitted that he was mightier than they (16), so his plans were not dictated by fear. He certainly was not a scrapper, but exercised great patience and self-control, avoiding controversy and keeping on digging.

Was he justified in the outcome? Did it pay? Read verses 26-31.

May 30. Jacob at Bethel.

Genesis 27 and 28. Lesson portion, 28. 10-22.

Jacob is the next prominent figure in the patriarchal history. Isaac is still alive, but he is old and blind, and he drops out of the story at 28. 5. According to the chronology given, Jacob is 77 years old, but he is still dominated by his clever and unscrupulous mother.

Jacob has now secured the blessing of the Abrahamic covenant (28. 3, 4): he is "the Man with the Promise," whose line gives the key to the Old Testament, leading to Jesus of Nazareth. But he is in disgrace and in peril of his life at Esau's hands: he begins to reap the bitter harvest of his deception and wrong-doing, and has to leave home, a fugitive. Perhaps at home, under the influences that existed there, he could never become the man God wanted him to be.

Trouble comes from seeking even right things in wrong ways.

Jacob's vision, 10-15.

It came in answer to prayer (35. 3). It is Jacob's first direct experience with God. God himself verifies to him unconditionally the Abrahamic covenant. Note carefully its terms, and ask yourself if they have been fulfilled!

It was a comforting vision, just when Jacob may have thought that heaven was closed against him by reason of his sin.

Jacob's version of it, 16, 17.

The vision had reality to Jacob when he awaked. What impressed him most was not the ladder or the angels, but God himself. It was a new conviction of the presence of God that came to him,—"I knew it not." Jacob now knew God as his own God, individually, not merely his father's or his grandfather's God.

Jacob's vow, 18-22.

Two religious acts are now performed by Jacob. Feeling as he does, he sets up a sacred pillar, and he vows a vow, a sort of covenant with God on his part.

At first sight it seemed like a strange bargain,—a conditional promise of 10% of all that God would give him. But perhaps he was the rather pledging himself to the faithful recognition of God's favor, with the tithe as a sign thereof.

But much present-day religion is an attempt to bargain with God. Witness our prayers and vows in times of distress!

This experience has been called Jacob's conversion, the crisis when he got his first vivid consciousness of God.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

The Ten Most Important Kinds of Work: How Make Them Christian?

Exodus 20. 9; 2 Thessalonians 3. 6-13. May 2.

"There ain't no such thing in this wide world as a humble vocation," said Hiram Golf the shoemaker to his minister. "Now you are a preacher of the gospel by the grace of God, ain't you? Well, I'm a shoemaker by the grace of God. If I make good shoes I shall get jest as much credit in the hereafter as you will for bein' a faithful preacher. You'll carry up to the jedgement seat a fair sample of your sermons, and I'll carry a fair sample of the shoes I've made. Your sermons will settle your future, and my shoes will settle mine. We shall rise or fall accordin' as the samples represent good or bad work. All work is noble and honorable."

* * * * *

On a marble slab in St. Paul's Cathedral are carved these words:

"Beneath is buried Christopher Wren, architect of this church and city, who lived for more than 90 years, not for himself,

but for the public good. Reader, if thou seekest his monument, look around!"

Human welfare is the test of the value of any work. Such a test is Christian.

* * * * *

Since so many of a Christian's highest impulses come through the preached word, and our intellects are developed by knowledge, we cannot do without ministers and teachers.

Since man must have food and clothing, we cannot do without the farmer and weaver.

Since man must have comfortable houses to live in, we cannot do without the lumberman, carpenter, miner and metal worker.

Since man must have something besides the bare necessities of life, such as books, newspapers and music, we cannot do without authors, editors and musicians.

And since no one man can follow all these kinds of work, there must be merchandising: and in this comes the test of our religion.

* * * * *

It is better to fill a small place in a large way than to fill a large place in an unchristian way.

It is not humanly possible for anyone to do any work in a Christian way for himself alone.

It is better to measure the religion in your work by what you do for others than by what others do for you.

It is between the great work we want to do and cannot do, and the little work we can do and will not do, that the danger of doing nothing lies.

How to Build Happy Homes. (Mother's Day).

Ephesians 6. 1-10. May 9.

Some one relates that the teacher of a certain prince said:

"All people are sinners."

The young prince asked if this was true of royal rank, or only of the lowly.

"Of all," was the reply.

"Well," replied the questioner slowly and positively, "my father may be a sinner, but I know my mother is not!"

Upon no member of a home does the duty of building a happy home fall more heavily than upon the mother. "A true mother is like an angel of God in the whiteness and luster of her home life."

* * * * *

A famous children's specialist said:

"When it comes to a serious illness, the child who has been taught to obey stands four times the chance for recovery that a spoiled and undisciplined child does."

Next to the influence of love in promoting happiness in a home comes obedience. Mutiny, that great destroyer of harmony, peace and coöperation aboard a man-o'-war, is the result of disobedience, which produces like results in a home. Obedience not only promotes the health of a child's life, but it is a powerful ally in promoting the happiness in a home.

* * * * *

Build your home with truthfulness!

A teacher, finding one of her pupils given to lying, went to the boy's mother for her coöperation in breaking up the habit.

"I don't see how you can say my boy lies," said the indignant mother. "Johnny never lies. I'm mighty particular about that matter myself. He's out in the yard now. Annie," she said to the small sister, "you go out and tell him to come in this minute!"

Annie soon returned without the small prevaricator.

"He won't come!" she said. "He says he won't come."

"Did you tell him who was here?"

"No," replied Annie.

"All right," replied the truthful mother, "go back and tell him his grandmother has come and brought you some candy! That'll fetch him."

* * * * *

There is a story of a little girl learning to spell by imitating the sounds that animals make, spelling in this way such words as dog, cat, etc. Finally the teacher asked her to spell love. Quickly the little one ran to her teacher, threw her arms about her neck, kissed her and said:

"We spell love that way at our house."

"That is beautiful," the teacher replied, "but do you know any other ways of spelling love?"

"Yes," said the little girl, and she began to put the books away, and set the teacher's desk in order. "I spell love by helping everybody when they need me."

A home built upon love in action is sure to be a happy home.

How to Use the Bible.

Acts 8. 26-35; Psalm 1. 1-6. May 16.

You who like to play at Bible,
Dip and dabble here and there,
Just before you kneel aweary
And yawn through a hurried prayer;
You who treat the crown of writings
As you treat no other book,
Just a paragraph disjointed,
Just a crude, impatient look,—
Try a broad and steady view!
You will kneel in very rapture
When you read the Bible through.

—A. R. Wells.

* * * * *

A little Scottish girl, taught only simple Bible passages that might apply to her life, was asked to recite her experience when she came before the committee to be examined for church membership.

"I do not know what you mean," she said. "I am afraid I have none. All I know is that Jesus said, 'Come unto me,' and I came, and he said, 'I will give you rest,' and he gave me rest."

"But," said one of the older men, "you do not seem to know much about the Slough of Despond."

She dropped a courtesy and said: "Please, sir, I did not come that way!"

It is better to apply the Bible upon our own hearts and lives first of all.

* * * * *

John Ruskin, "honored of all, a wondrous man, and held a prophet in his way," said: "If I have accomplished anything in the world I owe it to the verses of Scripture my mother instilled into me when I was at her knee. There were twenty-four chapters by which my mother established my soul in life. That property of chapters I count confidently the most precious and upon the whole the one essential part of all my education."

Even should we memorize passages in childhood that are hard to understand, experience will give the true light upon their meaning in later life. God reveals himself gradually.

How is Christ Changing China?

Isaiah 61. 1-3. May 23.

A group of Chinese women were calling at the home of a missionary. They looked into boxes and bureau drawers, and closely scrutinized all the little touches that go to make up a home in America, its pictures, bric-a-brac, cushions and little tables. Finally the leader of the group stood apart from the others, and in awe-struck tones she asked them:

"Can heaven be any better than this?"

What a point of contact and power for good a Christian home can be!

* * * * *

Mother Wang, one of our long time Christians and a veritable saint, said to me when I first went to China, in speaking of the Chinese:

"If a Christian is seen to be spiritual, faithful and industrious, others will be so."

Her remark set me to thinking of the power and influence of industrial missions for the Chinese people.

* * * * *

A Christian Chinese, president of a large non-Christian university, said:

"I became a Christian while a student in a mission school, and am convinced that Christianity is the only thing that can save China. China has long reverenced scholarship, but education alone will not save us. In one way or the other I daily bring Christianity to the attention of my students. The non-Christian faculty do not object, neither do the parents of the pupils, as is evidenced by the fact that our newest buildings are already overflowing. As I said before, Christianity is all that will save China."

* * * * *

The value of a religion to the individual is a test of its value to a nation.

A gifted young Chinese, pastor of a large city church in Min-Kwong, announced his intention of leaving his church and taking up the work in a small town beyond the Great Wall.

"But why do you wish to go there?" asked the surprised missionary. "Don't you recall that it was the Boxers in that place who killed your Christian father, mother, sisters and brothers?"

"Yes," was the quiet reply, "and it is for that reason I am going there, that I may preach Jesus Christ to the murderers of my family."

Lessons from God's Pioneers in All Ages.

Hebrews 11. 8-10, 17-22. May 30.

That great pioneer of higher education for women, Mary Lyon, said: "I have but one fear, and that is, I may not know and do my whole duty." Our lesson from her life is conscientiousness.

Florence Nightingale life's lesson to us is, it is one thing for a person to possess an idea, but quite another to be possessed by it. Her will, conscience and heart united in a fixed purpose to alleviate physical suffering.

Washington and Lincoln, pioneering in bloody battles to make a united nation, not only made America great, but unsuspectingly made themselves great. It is ever thus.

Bacon's and St. Augustine's lives show the difference between an unconsecrated intellect and a consecrated one.

Nash, the clothing manufacturer in Cincinnati, Christianizing his business by paying a living wage to his workers, is blazing trails founded on the Golden Rule, and proving that when we place our brother's welfare first our trails take rank in achievement.

* * * * *

A pioneer must be

P—atient, remembering that "when God walks abroad, his footsteps are a century apart."

I—ndustrious. "If hard work is not a talent, it is the best possible substitute for it."—Garfield.

O—ptimistic. "He who hopes and trusts and dares, plucks the flower of victory out of the very jaws of death."

N—oble-minded. Your achievements always take on the character of your mind.

E—arnest. It is praiseworthy to even attempt a great action in dead earnest.

E—nthusiastic. It was a saying of the ancients that "Truth lies in a well":

but enthusiasm supplies the steps whereby we may go down to reach the water.

R—eligious. A man struggling "to think God's thoughts after him," and to achieve something worthy of God's commendation, must revere the name of God.

S—elf-sacrificing. "Name me the pioneers of earth, and I will show you men and women who have made tremendous sacrifices!"

SELECTED THOUGHTS FOR THE QUIET HOUR.

(Learn a Text a Day.)

MAY, 1926.

SATURDAY, 1st. *The blessing of the Lord it maketh rich, and he addeth no sorrow with it. Proverbs 10. 22.*

If on our daily course our mind
Be set to hallow all we find,
New treasures still, of countless price,
God will provide for sacrifice.

Old friends, old scenes will lovelier be
As more of heaven in each we see;
Some softening gleam of love and prayer
Shall dawn on every cross and care.

The trivial round, the common task
Will furnish all we need to ask,—
Room to deny ourselves,—a road
To bring us daily nearer God!
—John Keble.

SUNDAY, 2nd. *My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. 1 Corinthians 2. 4.*

Many people think that we need new measures, that we need new churches, that we need new organs, that we need new choirs, and all these other new things. But what the church of God needs today is the old power that the apostles had. If we have that in our churches there will be new life, there will be new ministers,—the same old ministers renewed with power, filled with the Spirit!—D. L. Moody.

MONDAY, 3rd. *He staggered not at the promise of God through unbelief. Romans 4. 20.*

The secret of all victory in the Christian life is a promising God and a believing creature.

TUESDAY, 4th. *I am apprehended of Christ Jesus. Philippians 3. 12.*

Is this your conception of your life,—captured, apprehended by Jesus Christ, set apart for himself? Life would assume a new aspect if you realized this, that all you are in your person and own in your property has become Emanuel's.—F. B. Meyer.

WEDNESDAY, 5th. *These all continued with one accord in prayer and supplication. Acts 1. 14.*

Great is the value of a genuine prayer meeting! As the roots of the tree hidden deep in the earth and the branches spread out to heaven are one, so the hidden prayer life is inseparably bound up with united prayer.—Andrew Murray.

THURSDAY, 6th. *And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up they let down the bed wherein the sick of the palsy lay. Mark 2. 4.*

The earnest soul can find a way to reach Jesus.

FRIDAY, 7th. *Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus . . . . John 12. 3.*

If you have a smile to show,
Show it now!
Make hearts happy, roses grow,
Let the friends around you know
The love you have before they go:
Show it now!
—Charles R. Skinner.

SATURDAY, 8th. *He that believeth on the Son hath everlasting life. John 3. 36.*

I thank thee, O Father, that there is a voice within me that contradicts the silence of death!—George Matheson.

SUNDAY, 9th. *Every day will I bless thee, and I will praise thy name for ever and ever! Psalm 145. 2.*

Religion is not to be occasional, but continuous. In the daytime our faith is to shine as the sun, in the nighttime it is to fill the darkness with stars. At the wedding feast it is to turn the water into wine, in the hour of privation it is to surround the impoverished life with angels of hope and promise, in the day of death it is to take the sword from the destroyer and to give the victory to him who is apparently worsted in the fight.—Joseph Parker.

MONDAY, 10th. *Give us this day our daily bread! Matthew 6. 11.*

To the true disciple a miracle only manifests the power and love which are silently at work everywhere as divinely in the gift

of daily bread as in the miraculous multiplication of the loaves.—F. W. Robertson.

TUESDAY, 11th. *These are they which . . . . have washed their robes and made them white in the blood of the Lamb. Revelation 7. 14.*

So far as heard from, the people in heaven are all holiness people, and testify to the cleansing blood.—M. L. Haney.

WEDNESDAY, 12th. *Praying always with all prayer and supplication in the Spirit. Ephesians 6. 18.*

Yes, pray always with all prayer and supplication, watching thereunto with all perseverance and supplication for all saints! In so doing you will learn that intercession is the chief means of winning souls and bringing glory to God.—Andrew Murray.

THURSDAY, 13th. *God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good. Acts 10. 38.*

No Christian man has any right to attempt to create saintliness of character by hiding himself from the activities of everyday life.—G. Campbell Morgan.

FRIDAY, 14th. *But Martha was cumbered about much serving. Luke 10. 40.*

She loved Jesus truly, and would have done anything for him. And so would many of us. We would go anywhere for Jesus, we would do anything for Jesus. Yes, but what would we leave undone for him, what would we forego of activity for the sake of divine affection?—J. B. Figgis.

SATURDAY, 15th. *We love him because he first loved us. 1 John 4. 19.*

He did not wait till I came to him, but
  he loved me at my worst;
He need never have died at all if I
  could have loved him first.

SUNDAY, 16th. *Ye are the light of the world. Matthew 5. 14.*

It's not the walls of the church without
  That make the building small or great,
But the Christ-light shining round about,
And the faith that overcometh doubt,
  And the love that stronger is than hate.
—Longfellow.

MONDAY, 17th. *I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. Romans 8. 38, 39.*

There is no true peace, there can be no true hope, there can be no true comfort, where there is uncertainty.—D. L. Moody.

TUESDAY, 18th. *Bear ye one another's burdens, and so fulfil the law of Christ! Galatians 6. 2.*

Let us remember that God's call comes to us most often and most continuously through the needs of men. Every burden we help to bear will prove us in partnership with him who is ever calling men to roll their burdens on him.—G. Campbell Morgan.

WEDNESDAY, 19th. *Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written! Exodus 32. 32.*

And the doom of millions was averted by the prayer of one man!—M. L. Haney.

THURSDAY, 20th. *Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. 2 Peter 1. 10, 11.*

You are not the men you were twenty years ago. The most of the desert road is now behind some of you. Your future on earth is narrowing itself to a point. How is it with your souls? Your feet are sore with the long journey: are your wings ready for flight into the kingdom of the crystal river and the unsetting sun?—Joseph Parker.

FRIDAY, 21st. *He shall glorify me: for he shall receive of mine, and shall shew it unto you. John 16. 14.*

When once we have grasped this truth, we will begin to feel our deep dependence on the Holy Spirit, and pray the Father to send him in power into our hearts. The Spirit will teach us to love the Word, to meditate on it, and to keep it. He will reveal the love of Christ to us, that we may love him with a pure heart fervently. Then we shall begin to see that a life in the love of Christ in the midst of our daily life and distractions is a glorious possibility and a blessed reality.—Andrew Murray.

SATURDAY, 22nd. *As many as are led by the Spirit of God, they are the sons of God. Romans 8. 14.*

There is no use in expecting guidance about a particular matter if there is no seeking guidance and going with it in matters in general. If there is to be special guidance, there must be a guided life.—J. B. Figgis.

WHITSUNDAY (PENTECOST), 23rd. *And they were all filled with the Holy Ghost. Acts 2. 4.*

Oh for a passionate passion for souls!
  Oh for a pity that yearns!
Oh for a love that loves unto death!
  Oh for a fire that burns!
Oh for a prayer power that prevails,
  That pours itself out for the lost,—

Victorious prayer in the Conqueror's name! Oh for a Pentecost!

MONDAY, 24th. *A friend loveth at all times. Proverbs 17. 17.*

So long as we love we serve; so long as we are loved by others I would almost say we are indispensable; and no man is useless while he has a friend.—Robert Louis Stevenson.

TUESDAY, 25th. *Consider him that endured such contradiction of sinners against himself, lest ye be wearied, and faint in your minds. Hebrews 12. 3.*

"Lest you become worn out, having collapsed in soul." The tendency of failure is to induce despair.—Harrington C. Lees.

WEDNESDAY, 26th. *And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Philippians 2. 8.*

The meaning is not that he "stooped to death." How could he be obedient to death, the king of terrors? The only possible meaning of Paul's words is that he was obedient right up to death,—obedient to the Father's will, not stopping short even of death in its most appalling form.—J. H. Moulton.

THURSDAY, 27th. *In him we live, and move, and have our being. Acts 17. 28.*

I hold more strongly than ever to this conviction, deepened and strengthened by long experience, of the reality, the nearness and the personality of God.—W. E. Gladstone.

FRIDAY, 28th. *And her adversary also provoked her sore, for to make her fret. 1 Samuel 1. 6.*

Most men call fretting a minor fault, a foible, and not a vice. There is no vice except drunkenness which can so utterly destroy the peace and happiness of a home. —Mrs. H. F. Jackson.

SATURDAY, 29th. *Sir, we would see Jesus! John 12. 21.*

We would see Jesus, for his face beholding,
God's glory even here is manifest:
Changed by his Spirit, then at last awaking
In his own likeness, to be fully blessed!
—J. H. S.

SUNDAY, 30th. *Hearken, my beloved brethren: Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? James 2. 5.*

It is great to be rich in faith. Faith gives every cloud a silver lining. Faith enables us to hear songs in the night. Faith so cheers us that we rejoice in the midst of tribulation. Faith gives a clear, undimmed vision of Jesus Christ. Faith packs the Bible with the power of God. Faith enables us to walk in fellowship with patriarchs and prophets. Faith grows clearer and brighter until the perfect day, when faith becomes sight indeed.—J. Wilbur Chapman.

MONDAY, 31st. *I remember the days of old, I meditate on all thy works, I muse on the work of thy hands. Psalm 143. 5.*

The past of our lives ought to be a part of our Bible, and a vital part of it too,—a revelation of the divine care, shot through with a divine purpose and unified by a divine plan. A thoughtful and devout retrospect of life ought to be helpful at all seasons.—John Hunter.

BIBLE NOTES FOR DAILY DEVOTIONS.

GREEN PASTURES AND WATERS OF REST.

Rev. F. B. Meyer, D. D., London.

MAY, 1926.

Saturday, 1st. Genesis 27. 46 and 28.

"Go forth, young spirit, on thy great quest! Thou thinkest that thou fleest from thy past, from Esau, but thou art really being called to initiate for thy race a movement Godward, of which the emblem is that stairway linking thee and them, through the darkness, with the divine companionship. That angels come and go upon those mystic steps is the smallest item in that revelation on the bare moorland. The heart of it is in the assurance of the Eternal that he will be thy fellow pilgrim, and that he will never leave thee or thine until he has effected in thee, and for thee, his unchanging purpose. Thou art of poor texture. Thou thinkest to achieve by wit or fraud what others achieve by strength of hand, but ultimately thou shalt shed for ever thy Jacob-soul, and become a prince with God. Seek first his kingdom and glory, and all else shall be added!"

Thus might Jacob have been addressed, as, staff in hand, he set out to join one of the great caravans which crossed the desert from Damascus (10). He little realized that he bore with him the destiny of his race, and, beyond that, the leadership of a world movement. The Hebrew people,

whose destinies were so closely interwoven with his own, had an unexampled part to play in the world's future, and of this he must be the pioneer. He had no right to suppose that the ladder could rest on no other spot than Bethel. As a matter of fact, it moved with his movements, rested beside his bed each time he slept, and linked with heaven his dying pillow in the land of the pyramids.

Probably we should conceive of a broad stairway, rather than a ladder. Jacob had thought himself alone: he found the moorland astir with angels. He thought that he was defenceless: he was surrounded with protectors. He thought he had left God behind in his father's tent: but lo! he was there.

Remember that Christ promised the vision to the guileless Israelite, and to us all: "Ye shall see heaven opened, and the angels of God ascending and descending upon the Son of man."

We thank thee, O Father, for thy promise never to leave nor forsake us! May we ever live at the foot of that ladder, and realize thine unchanging care and help through all the days of our pilgrimage! In Christ's name.

Sunday, 2nd. Genesis 29. 1-20.

On his arrival at Haran Jacob met the one woman whom he really loved. He purchased her by seven years of toil, which was ultimately lengthened out to fourteen years. But he loved Rachel so passionately that those years seemed "but a few days for the love he had for her." It was love at first sight, but it was a love that never swerved (29. 11 and 33. 2). On his dying bed he returned in thought to the death scene when there was yet some way to come to Ephrath.

But in connection with this love there was also a profound disappointment. By a cruel deception he found himself married to Leah. It was a remarkable reversal of tables. He was paid in his own coin, for he was now cheated in exactly the same manner as he had cheated Isaac. He protested, but could not remonstrate as he might have done had his own hands been clean. But, after all, it was Leah who gave him six of his twelve stalwart sons, and what seemed to be a misfortune turned out to be a lasting gain, not only to himself but to the great nation which grew out of his home.

Shall we not view our disappointments thus? Are they not often HIS appointments? Something may be thrust on us which we dislike, and under which we groan, but presently we come to see that God did not give us a stone when we asked for bread, nor a scorpion when we asked for fish. Do not judge hastily! "The bud may have a bitter taste, but sweet will be the flower." If this life were all, and there were no eternal hereafter, these phases of our life story might seem inexplicable, and even arbitrary: but time proves that God makes all things work together, i.e., the wheels may revolve in opposite directions, but they are achieving one loving purpose,—they interlock.

There are compensations in life for the Leahs. The names given to her successive children are suggestive: "Now will my husband love me"; "God hath heard that I was hated"; "Now will my husband be joined with me." Finally comes the climax, "I praise Jehovah!"

Read also verses 21-35.

Thou knowest, Father, how often we have come to the wells of earth, and found them fail us! Teach us where to find the tree from which thy cross was hewn, that they may be made sweet as it is cast into them!

Monday, 3rd. Genesis 30. 25-43.

How sadly must the angel of the covenant have viewed Jacob's life during the next twenty years! Here was a nature which not only inherited all that had been unfolded to Abraham and Isaac, but was by itself capable of rich spiritual experience, yet wasting its wealth, and worse, by this crafty administration of Laban's estate. No honorable man would have acted as Jacob did. Men of the world, who make no profession of religion, would not have soiled their hands with such dishonorable transactions as were daily perpetrated by this man who ultimately was to be classed with Abraham and Isaac in the familiar speech of coming centuries, "I am the God of Abraham, Isaac, and Jacob."

May we not believe that the scene at the Jabbok, to which we shall come presently, was only the final act in a long drama? Jacob complained to Laban that he had been consumed in the day by drought, and in the night by frost, and that if Laban had had his way, he would have been sent off empty-handed: but he did not admit that he had so managed things that Laban's flocks were feeble, and his own strong. But he was perfectly aware of it in his secret heart. Had there not been many an hour of conflict in his recent experience? Had not the voice which had spoken to him at Bethel often reproached him? Had not the fear of his father Isaac sent many an earth-shock through his soul? (Chapter 31. 53.)

So it may be with some who read these lines. They had their morning glory, beheld their angel ladder, made their vows and lifted up their feet with joy: but they have been dragged down by transactions which conscience condemns, and up till now the angel has wrestled in vain. Let all such remember that God's love will not let them go! And if ultimately they win the land of the birthright, it will not be by scheming, bargaining, and wrestling, but by humility and faith.

O Lord, we are deeply aware that we have gone astray like lost sheep, and have followed the desires of our own hearts! Forgive us that we have so long resisted thee! Bring us back, we beseech thee! Restore to us the joy of thy salvation! Grant us the humble faith that claims and receives thy best! In Christ's name.

Tuesday, 4th. Genesis 31. 1-16.

That vision of the heavenly ladder never left Jacob, but probably its effect on his ordinary experience and practice gradually waned. He took it for granted that he was still living at the ladder foot, but made no serious effort to make the problems of his Haran-life tally with it. Through the twenty years that followed he was enthused with the predominant effort to build up his worldly estate. When that was so far completed, and there were symptoms of disaffection in Laban's household, his busy inventiveness set to work to discover a way out.

His wives came a considerable distance to confer with him, or at least to listen to the conclusions at which he had arrived: and in his statement to them the mixture of faith and policy is most instructive. In the background there was the consciousness of God, but in the foreground was a complacent review of his astute policy and its results. The saint and the schemer, faith and worldly policy, are jumbled together in a strange confusion. Rachel and Leah were duly impressed with their husband's religiousness, but were not spiritual enough to distinguish between the vision of the saint and the clever scheme of the cattle-breeder.

The obvious lesson is that we must never take it for granted that we are as we were, and that there has not been an inevitable drift from the exaltation of a supreme hour through the deteriorating effect of the years. For instance, a Christian teacher has had a vision of God which has made him conspicuous. It has brought help to thousands. He has repeated it through the years, and takes it for granted that he is where he was. But is it absolutely so? May not his popularity, the demand for his services, his meretricious gains in prestige and finance, have insensibly introduced selfish and worldly elements of which he is unaware?

Read also verses 17-55.

Heavenly Father, who knowest our thoughts afar off, winnow us by thy Holy Spirit, deliver us from unconscious deterioration, and lead us in the way everlasting!

Wednesday, 5th. Genesis 32.

Jacob heard that Esau was on the war-path, at the head of 400 men. There was no doubt, therefore, that he had not forgiven the advantage that his brother had secured by craft. Naturally the whole camp was demoralized by the dread announcement, and Jacob himself was greatly distressed. He prayed: but simultaneously he devised an astute policy. Why not bribe off his brother's wrath? Why not outwit his stupid, sensuous nature? Years before Esau had bartered all for that dish of lentils: now he might probably be bought off by a generous bribe. That subtle, scheming nature of his, swift, impetuous, darksome as the Jabbok which was swirling at his feet, must be taught a final lesson. Thus, when all his camp had crossed, and even Rachel had left him, the Angel-Jehovah wrestled with him till daybreak.

This scene does not symbolize the wrestling agony of prayer, not at all, but that Jacob had to receive as a gift, and not win by craft and strength. Up till now he had been clever and astute. He had attained his ends by scheming. He had outwitted Isaac and Laban: now he would outwit Esau. But he suddenly found himself in the hands of One whom he could not cheat by feints and tricks. When, suddenly, he felt the sinew of his strength shriveling beneath that touch, he knew there was no alternative than to cling in utter helplessness, and to receive what he could not win.

Did he ever forget the lesson of that hour? Ah, that invaluable lesson! We all need it. When we deal with the gifts of God, we learn that they are not to be won by scheming, craft, or might, but by humble faith. When we are paralyzed and powerless, when the sinew of our strength collapses, when we abandon fighting for clinging, then we win through, and God cannot refuse.

Father, forgive us that we have been so headstrong and obstinate, so self-reliant and persistent to have our way! Take us, break us, make us! Then we shall win in our weakness, and conquer in our defeat.

Thursday, 6th. Genesis 33.

The Jacob nature dies hard. Not in a moment can we lift our life to the level of some shining tableland of experience, on the edge of which we have stood for a moment. In Jacob's case there was a cringing before Esau wholly unworthy of Israel, the prince who was to prevail with men because he had been crowned by God. He trusted more in those droves of cattle than in the advance guard of God's angels. He fawned on Esau. He lied to him when he promised, forthwith, but more slowly, to travel to the same destination. At least we might have expected that he would have taken his family and goods to the Bethel moorland, where, apart from the temptations of Canaan, he could rear his boys in the vicinity of the memorial stone. Had he not instituted it to be God's dwelling place? No! He purchased a portion of the land, all of which was his by promise. And of all places, he settled down at Shechem! Such was his policy. Could he condone his

fault by erecting an altar with a fair-sounding name?

He had to pay dearly for it all, to pay with tears of blood, to pay with shame and hatred, to pay with the forfeiture of all the ideals of Abraham and Isaac. A dishonored daughter! The awakening in Levi and Simeon of fierce fanaticism and cruel hate! Troubled and made to stink! Ah, man, you will yet have to pass through the furnace of further suffering ere a Pharaoh bends beneath your hands and craves your blessing!

But are not these scenes in course of repetition today? Are these old-world pictures not reflected in the lives of thousands, as mountain crags in the waters of inland lakes? Shall not some read these lines, who twenty years ago stood before their altar on their Bethel moor and consecrated what was then an eager soul to God, but who have drifted into a base manhood, into scheming and worldly men, into a career on the edge of which are the fading ideals that promised once to be their guiding stars? If for no other reason, for the children's sakes get back to Bethel and its separation, ere Jacob's experience be yours!

O God of Bethel, leave us not to ourselves! Come to us again, and yet again, until we and our families are delivered from the spell of Vanity Fair, and seek the city which stands foursquare in the eternal light! In Christ's name.

Friday, 7th. Genesis 35. 1-7.

There was no better course for Jacob to pursue than to return to Bethel. But what shall we say of the failure and sin of the intervening years? Were they altogether lost? Perhaps not wholly lost, because they had revealed him to himself, and had shown what God could be in his pursuing and redeeming grace. Must we all, therefore, have our wander-years in order to learn what God is, what sin is, and what we are? No, we can learn all these, not by committing sin, but by the ceaseless denial of the self-life. There are two methods of knowing the evil which by contrast reveals good. The one is by yielding to it, the other by the daily and hourly resistance to the uprising of the Ego.

"If," says Jacob Behmen, "thou dost once every hour throw thyself by faith beyond all creatures into the abysmal mercy of God, into the sufferings of our Lord, and into the fellowship of his intercession, and yieldest thyself fully and absolutely thereto, thou shalt receive power from above to rule over death and the devil, and to subdue the world and death under thee! And then thou mayest not only endure in all manner of temptation, but be actually better and brighter because of them."

Very sadly must Jacob have counted up all those idol-statues which were handed him for burial beneath the ancient terebinth. They would never have existed in his camp had it not been for the slackness of his own example. Even Rachel had harbored them! One wonders whether she accompanied her husband to visit the cromlech-stone where he pillowed his head on that memorable night, and of which he had so often spoken. We can almost imagine them going there together, and perhaps Rachel was a little startled not to see a ladder linking it with heaven. There was nothing to see but the bare moorland, yet to Jacob every inch was sacred and awful in its significance.

Call us back, O God, to our first love, to the hour of our earliest consecration, to the level of our first vision of Jesus, and forgive the years which the canker-worm has eaten! In Christ's name.

Saturday, 8th. Genesis 35. 8-29.

There are three deaths in this chapter. Jacob had reëntered the encircling light and love of God. At one step he had passed from the Jacob to the Israel stage of his life story, but this did not free him from the ordinary experiences of human life.

Deborah was one of the oldest members of his camp. She was associated with his earliest memories as his mother's maid. Whatever joy or sorrow fell to his lot was hers. Many a time would he and Rachel drop in to see the kindly old face, and evidently her passing affected the whole camp. She was buried beneath "the Oak of Weeping."

Then the beloved Rachel, whose motherhood was never consummated in the nestling of her child against her heart. But through the generations which succeeded Rachel would still weep for her children, whether they were Israel going into captivity or the mothers of Bethlehem bereaved by Herod's sword.

Finally, at Isaac's grave the two brothers met for probably the last time, and sealed their reconciliation with their tears.

All generations have passed across that threshold: little feet, strong masculine feet, gentle women's light step, the tottering step of age, the reluctant feet of the sinner, the eager feet of the saint. The threshold must be worn deep by that unceasing passage of the myriads of all religions, races, lands! But, adapting the words of Prof. Max Müller, "from the first dawn that ever brightened a human hearth or warmed a human heart, one generation has told another that there is a world beyond the dawn, and the sense of the infinite, the yearning for the unseen, the awareness of the life beyond, have never ceased to vibrate in man's soul." In the Father's house there are many mansions. Had it not been so, we should have been told.

O Saviour Christ, who hast abolished death and brought life and immortality to light, sometime, somehow, let thine angel open for each of us the prison door, and usher us into the eternal morning!

Sunday, 9th. Genesis 37. 1-11.

For two hundred years the Chosen Race had continued to live as pilgrims and strangers in the land promised them, but their numbers were confined to a single family, so slow was their increase. They were apparently uninitiated in the arts of human society. They could not write nor read with facility; they knew nothing of national law, or order, or progress; they were ignorant of the building of cities and the arts of government. Without these they could not fulfil their place in the world's program. Hence the necessity that they should go to school in a land where the arts of government, building, law, culture, and science had reached proportions that have been the wonder and model of all succeeding ages.

The link between that nomad and that organized condition, between Canaan and the Land of Promise, was supplied by the life of Joseph. From the first he was characterized by a remarkable combination of qualities, which his father and brethren recognized and his brethren hated. The long garment with sleeves which exonerated him from manual labor, his dreams of royalty, the protest of his conscience to the lawless deeds of his brethren, the strength of his character, the comparison of the vine branches that betrayed the well in which the roots were bathed, all tallied in unison, and made it clear that God had provided one able to achieve the transference which was the vital necessity of the Chosen Race.

Dreams, says Elihu, when deep sleep falls upon men, are times when God opens men's ears, and seals their instruction. May we not suppose that each of us is made for some great and useful purpose, and that there is a supreme moment when the soul catches a vision of its possibilities, and says, "For this I was born, and for this came I into the world"? Then life becomes as clay moulded by the divine Spirit. First we dream of what we were meant to be or do. Second, we yield ourselves to God to fulfil the dream, though we go through Joseph's pit and prison. Finally, faithful unto death, God's finger gives us the last touch and we awake to enter on the ministry of eternity.

Father God, whether thou shalt give or withhold the revealing dream, realize in us by thy gracious Spirit that ideal and purpose for which we were sent into the world! In Christ's name.

Monday, 10th. Genesis 37. 12-24.

When Joseph was quite a child he may have been petted by his half-brothers. Unconsciously there may even have arisen some mutual affection. But all this vanished, like the other dreams of childhood, when the long-sleeved coat revealed their father's purpose of freeing him from the toils borne by the rest, and especially when he refused to be a party to the excesses in which they engaged when they drove their flocks to distant pastures. Then the spirit of hatred and revenge entered their souls, and they watched for their opportunity. It came, as we know: and the brethren sat down to eat the victuals he had brought whilst the lad below the ground on which they sat was suffering the torture of a sudden plunge from the beauty of the world and the ecstasy of life into the pit of despair.

We all desire to receive our share in the power and glory of the risen and glorified Saviour, to sit with him in the heavenlies, to reign with him over the world, the flesh, and the devil, to enjoy access to God, to participate in those great days of victory and glory which await him, but the searching question should be as to our knowledge, by personal experience, of the pit, the cross, the grave. It is only in proportion to our fellowship in his cross that we can share his crown. We must go all lengths with him to Calvary if we wish to stand with him on the ascension mount. In the love and purity of Joseph's soul, in his protest against sin, in his willingness to bless his enemies, we have hints of what identification with Christ may mean in our own experience.

Lord Jesus, teach us, we pray thee, to know something of the fellowship of thy sufferings, that being conformed to thy death we may attain unto thy resurrection glory!

Tuesday, 11th. Genesis 37. 25-36.

With hardened unconcern the brothers were eating their midday meal when they descried a long string of patient camels moving slowly towards them. They instantly recognized that it was a caravan en route for Egypt, bringing from Gilead the aromatic products which were in great request for the purpose of embalmment. This gave a new turn to their thoughts. In Egypt there was a great demand for slaves. Why not sell their brother? It would save them from fratricide, and effectively dispose of him. The bargain was concluded, and unheeding "the anguish of his soul," they sold him for twelve dollars.

From that moment remorse gnawed at their heart. Time could not obliterate from memory that look, those cries, that scene in the green Dothan glen. They saw that agonized young face in their dreams, and heard that pleading voice in the night wind. Their father, who mourned for the lad as dead, was happier than they. Thirty years afterwards they said to one another in the Hebrew tongue, not knowing that Joseph understood it, "We are verily guilty concerning our brother." Here is a worm that never dies, and a fire that is never quenched, save at Calvary.

But what did Joseph think, as he found himself one of a long line of fettered slaves, marching under the lash of the whip

to an unknown destiny? Where now were his dreams? Was his sheaf standing upright whilst his brethren's sheaves made obeisance? Was that long-sleeved coat the mere whim of a father's dotage? Was this the reward of a pure life that refused to tolerate the evils perpetrated by his brethren? Such questions may have visited the young heart: or he may have clung to the promises of God with a faith that never once vacillated. The needle may tremble, but it still points true to the pole. But this at least is certain, that God sooner or later explained the mystery, and enabled him to say, "Be not grieved: God did send me here before you!"

So with us, without doubt, the day will come when we shall be able to speak thus of all the dark passages of our life. All things worked together for good. A loving providence was overruling and shaping all. The cross-stitches were on this side the canvas, the pattern on the other.

Great Father, grant us grace that amid all the changes and chances of this mortal life we may never doubt thy faithful and loving care!

Wednesday, 12th. Genesis 39.

Hours arrive in every life when an innocent soul may be misunderstood, misconstrued, slandered, falsely accused, and wrongfully handled. We are sorely tempted, at such a time, to adopt the policy of men of the world, and appeal to law, force, and public opinion. We turn in thought to the vindication of the press, or the courts. But this child of God takes his case at once to the highest court of all, and lays it before his heavenly Father. Whilst he is prepared to adopt any means that seems legitimate, he relies on the divine clearing of the matter more than on his own lines of defence. Though months and even years pass, he is assured that ultimately God will vindicate him.

To view our imprisonments and misfortunes apart from God's permissive will is to live in constant agitation. Every wave or breath startles us. But if we dare to believe that no arrow can reach us which has not passed through the divine environment, we fear no evil, though called to walk through the Valley of Death-Shadow.

The psalmist says that until the predestined hour for Joseph's vindication arrived the word of the Lord tried him, and he was laid in iron (Psalm 105. 19). But may we not reverse the words, and say that in that fiery furnace the iron entered Joseph's soul? Strength, fortitude, courage came to him, supplementing the natural sweetness of his nature, and qualifying him for premiership in Egypt's mighty empire.

In the meantime he found alleviation in ministering to others. A new interest entered his soul when he was entrusted with the care of his fellow prisoners. He almost forgot the heavy pressure of personal sorrow in the interest of listening to the tales of others less fortunate than himself.

Look out for opportunities of chafing another's frozen limbs, and you will bring the glow of health and warmth into your own body! The Apostle said that God comforted him in all his afflictions that he might be able to comfort others, in any affliction, through the comfort with which he had been comforted of God.

Read also chapter 40.

Heavenly Father, we pray for thy gracious help to enable us to minister to such as are in sorrow and despair, and through the discipline of our own lives may we be enabled to comfort others with thy divine consolations!

Thursday, 13th. Genesis 41. 1-13.

Forgotten! A gleam of light and hope had streamed into Joseph's soul as he had opened his heart to his new friend. Here, surely, was the predestined path by which he might emerge into liberty. When, on the morning of release, the butler had said goodbye, and pressed his hand, and assured him that he would at once endeavor to procure his release, Joseph must have gone about his work with a light step. But the days lengthened into weeks, and the weeks into months, and at the end of two full years hope from that quarter had expired. But was it not well that it was so? If he had received a pass to freedom then, he would have taken the quickest route for Canaan and settled down on a sheep farm!

God had something better in store, and when patience had done her perfect work, Joseph stepped at one stride to the highest position, next the throne.

A similar experience may be awaiting some who shall read these words. They had such radiant dreams when they were young, but year after year has passed without fulfilment. They are conscious of powers of interpreting life secrets for others, but whilst these go forth into the sunlight, they still fulfil their narrow round of duty in the darkness of a prison house. They do not murmur or reproach God, but sometimes question whether his mercy is clean gone for ever, and whether he will be favorable no more. Let such be of good courage! They are being led, by ways they know not, to a throne!

Those two years were absolutely necessary to fit Joseph for his great future. His soul, which had placed all its hopes on the human, swung back to its equipoise in God. He found peace in the quiet ministry which each day brought. In the meanwhile, unconsciously, a new dignity, a sense of resource, a divine strength entered his soul which captivated Pharaoh and his court, and evidenced his fitness for the task of his life.

Gracious Father, help us to bear disap-

pointment and long delay in such manner that we may be fitted for the supreme hour for which thou art preparing us, here and hereafter!

Friday, 14th. Genesis 41. 14-44.

In the childhood of the world, when human language could not convey the weight of divine communications, dreams were a frequent vehicle of God's will, and a class of dream-interpreters arose. The first thing that Joseph did, when hurried into the royal presence, was to disavow his collusion with these men, and to attribute to God, and to him alone, the interpretation of Pharaoh's dream.

Had Joseph been living on a low level during the previous 13 years he would have seized the opportunity of displaying his own cleverness, but in that supreme moment, when every look and word were eagerly watched by Pharaoh and his court, he appeared wholly oblivious to his own interests, and only jealous for the glory of God. "God shall give Pharaoh an answer of peace." We are reminded of Daniel's words, in similar circumstances, "Let thy gifts be to thyself, and give thy rewards to another!" How many of us would have pressed our personality to the front, would have dragged in some mention of our sufferings, would have emphasized our exclusive claims to be servants of the Eternal! But Joseph was like a pane of clear glass that neither magnifies nor distorts: and it was this absolute selflessness, this genuine care for the interests of Pharaoh and his kingdom, this transparency of soul, which induced the monarch to pass over all his officers and ministers of state, choosing rather to commit all the grave issues of that hour to this Hebrew slave.

We may feel capable of doing some great thing for the kingdom of Christ, and chafe against our imprisoning circumstances. We fret as we see one and another, less talented than ourselves, pass out into the sunlight. We think that God has forgotten us. But we fail to realize how much of self there is in all those frettings and complaints. Therefore God is ever endeavoring to bring us to a condition of heart in which he can use us without injury to his cause or to ourselves. For the Lord is a God of knowledge, and by him actions are weighed.

O Lord, correct us with judgment! Deliver us from every selfish ingredient, from all desire for human glory, or praise, that we may be cleansed vessels, meet for the Master's use!

Saturday, 15th. Genesis 41. 45-57.

There was no guesswork in Joseph's advice, and no vacillation in his administration. He seems to have been so discreet, so far-seeing, so resourceful, that all criticism was silenced: and after the seven years of administration he was as much as ever in Pharaoh's favor. This is apparent in the welcome extended to his father and brothers, in spite of the fact that they were shepherds.

The secret of his success is contained in the names given to his sons.

"Manasseh" means "Making to forget," "for God," he said, "hath made me to forget all my toil and all my father's house." This did not mean that the memory of his early years, of his old father, and of his home, was obliterated, but that as he pressed his first-born to his heart he recognized in him, and in all the circumstances of his birth, God's loving care. It was by no lucky chance, by no human stratagem, but by God's good hand that his whole life had been and was being ordered, and his heartache allayed.

"Ephraim" means "Fruitful." But again it was God who had made him fruitful. It is impossible for a tree to be fruitful unless it has experienced winter as well as summer, the pruning-knife as well as the ripening sunshine: and as Joseph looked back on his life, on the one hand was the land of his affliction, and on the other the fruitfulness of his premiership, but all his past had been under God's superintendence, and necessary to the fruit-bearing of that hour. It is recorded of one who had risen from the lowest degree of birth and penury to a high position of wealth and honor that there was a chamber in his palace as poorly furnished, as simple and humble as his earliest home, and that each day he retired there to meditate and pray. Well would it be for us all if there were such a chamber in our memory, that we might spend an hour there each day meditating on the wonder of God's directing, sustaining, and unerring providence! This would promote our humility, and our absolute dependence on God for all needful supplies.

We bless thee, O heavenly Father, with full hearts for all the way along which thy hand has led us to the present hour! May we live worthily of thy care and goodness, and become the channels of blessing to others!

Sunday, 16th. Genesis 42. 1-28.

Twenty years had passed since Joseph was torn from his home. Often must his heart have turned thither, with special yearning for news of his father, but it would have imperiled his position to have taken any step, or set on foot any inquiry. God, however, had a purpose in bringing him in touch with the old home, because across the narrow plank of natural affection Israel was to be transported to Egypt to learn there the arts and sciences, without which they could not take their place in the front rank of the world's life.

What a thrill passed through him when he saw his brethren in the crowd! But

with admirable self-possession he did not disclose his relationship. He must proceed cautiously, and before aught else must discover whether they were the men they had been. He, therefore, resolved to repeat as nearly as possible their treatment at the pit's mouth: so he spoke roughly to them, called them spies, bound them and shut them up in a dungeon, dark and closely guarded. The similarity between their experience and their treatment of their brother probed their consciences, and now in his presence they confessed their guilt, saying, "We are verily guilty concerning our brother, when in his distress he besought us, and we would not hear." This paved the way to restored fellowship.

It may be questioned whether the confession of sin occupies its proper position in our inner life. We are inclined to lump our sins together in a general and lightly-spoken sentence, but for the most part even professed Christians hesitate to particularize the things which they have left undone, or done amiss. This is a mistake. We must humbly confess to the sloth and selfishness, the worldliness and jealousy, the pride and impurity, of which the divine Spirit has made us aware. Directly we do this, we shall find God faithful and just, instantly forgiving, and obliterating the record from his book of remembrance.

We thank thee, gracious Father, for thy mercy-seat, sprinkled with the blood of the covenant, and that thou art willing to put away our sins as far as the East is from the West! Help us to confess them with humble and contrite hearts, that we may receive forgiveness of the same through thine infinite goodness and mercy!

Monday, 17th. Genesis 42. 29-38.

There are times in all lives when the tide runs out fast and far. Everything seems to be against us. Such a time had come to Jacob. He was a lonely man. Rachel was not, Joseph was not, Simeon was not, and now Benjamin was threatened. All these things were against him, and in addition the famine was pressing them hard.

It almost appeared, at one time, as though he would rather die of starvation than countenance a return to Egypt. Even though poor Simeon was bound in the dungeon, the brothers had not gone a second time had it not been for the rigor of that necessity which will sometimes drive the most timid birds and deer to the homes and haunts of men. Thus God in his tender mercy shut up every door but the one through which he and his children, and his children's children, might find their way to plenty, reunion, and long and happy years.

This suggests a clue to the mystery of God's dealings with us. It has been with us as with Job: messenger after messenger has come to tell us of loss on loss. God has called for a famine on our land, and broken the whole staff of bread. Beauty, youth, health have vanished. Our Joseph and Simeon are not, and Benjamin is threatened. All these things are against us. On the contrary, they are all for us! They are compelling us to repair our neglect of our long-lost brother. God, to use the prophet's image, is showing himself as a young lion till we acknowledge our offences and seek his face. He is blocking every path and closing every gate but the one which leads to the great Brother who lay in the grave and now sits on the throne.

Read also chapter 43. 1-14.

Heavenly Father, we pray thee to forgive us for having murmured against thy providential dealings with us! We thank thee for shutting us up to Christ, and pray thee to grant that in all things we may be more than conquerors through him who loved us.

Tuesday, 18th. Genesis 43. 15-34.

When Joseph came in, their prostration to the ground must have vividly recalled his boyish dream, but he did his best to put them at their ease. His tender inquiry about their father and the pathos of his words to Benjamin nearly gave away the secret. As it was, he had to hasten to conceal his emotion in his own chamber.

They must have felt under a spell through the treatment meted out by this strange Egyptian. How could he seat them according to their ages, or give the youngest the richest fare? There may be prophetic touches here, and we may be beholding, as in a mirror, a scene which has yet to be realized when the Hebrew people awake to see in Jesus Christ their long-lost brother!

In the meanwhile, is not this touching exhibition of a love which many waters could not extinguish a picture of Christ's treatment of ourselves? The Christ whom men have rejected, and crucified afresh, and put to an open shame, longs to befriend and help us. He may seem strange and rough in some of his dealings as he brings us to the dust. He may cause sorrow. He may bind Simeon before our eyes. But beneath all he loves with a love of the tenderest quality, which is constantly devising fresh methods of expression. It puts money in our sacks, invites us home, and spreads banquets before us. It inclines others to meet us peacefully, and wash our feet. It understands our temperaments, and puts us at our ease. He feels yearnings which he restrains, and dares not say all till the work of conviction is complete, and he can shower on us the riches of his heart.

Great Lover of men, whom we have so often refused, forgive our treatment of thee, our neglect and pride! Bring us once more into thy banqueting house, with the banner over us of love, and bind us to thyself as by thews of steel. May thy love henceforth constrain us to live not unto ourselves, but unto thee!

Wednesday, 19th. Genesis 44. 1-17.

Deeply moved as Joseph had been as he listened to their confession of sin, he dared not trust his brethren till he was assured not only that they repented of the past, but that their heart was changed. Many a man is sorry when he is suffering the results of his sin, but that would not prevent him from doing the same again if he had the chance. Joseph was perfectly justified, therefore, in his endeavor to probe the quality of their repentance. Hence the test of the cup found in Benjamin's sack. In the old time they would have left Benjamin in the pit of an Egyptian dungeon, but now they would not abandon their brother. "They rent their clothes, and laded every man his ass, and returned to the city," determined to stand by and with him to the last. Here was a repentance that needed not to be repented of!

The ordeal through which Joseph passed his brethren had no trace of vindictiveness. He kept breaking down with tears as he was administering the necessary tests.

And may we not turn from Joseph to our Lord, and believe that we have here the reflection and counterpart of his dealings with us? Perhaps in some past experience we have felt a sudden reversal of happy conditions. Things have gone awry. Old friends have grown cold. A famine has befallen the land. The cup has been found in the sack of our Benjamin. We have been at a loss to understand the reason for the beclouding of our sky. Ah, there was a purpose in it all! One who loves infinitely could not endure that we should miss the best. Behind the complexities of outward things a love that will not let us go may be compelling a change of attitude, a confession of sin, a yearning for readjustment and salvation, which will throw wide the sluice-gates of infinite joy.

Grant us grace, O merciful Saviour, to learn the lesson of dark hours and baffled projects, that we may come to experience those deeper things which eye hath not seen, nor the heart of man conceived!

Thursday, 20th. Genesis 44. 18-34.

Judah's speech, in its pathos and affection, is almost unrivaled. Neither age, nor variety in civilization, nor translation from the ancient Hebrew to our mother tongue, can dim its luster. The picture of the old man clinging to this dear relic of his mother, the reference to the father's reluctance to part with him which was only overmastered by the demand of hunger, the vivid picture of the agony of disappointment which would endanger heart-break if the lad were not with them, the heroic offer to be substitute for him if only he were released, the preference for the life of cruel bondage rather than to see the old man sinking into his grave,—all this was the golden eloquence of a heart purified by pain.

Above all it showed that there was no trace of the old jealousy left. When, at the banquet, Joseph gave Benjamin five times as much as to any of the rest, it was to test them, and see if there were any remnant left of the bitter jealousy which had cost him the pit. But they had witnessed that marked preference without the least strain of jealousy. So far from jealousy, they were glad to see their young brother honored. They loved and clung around him for his own sake and their father's. Perfect love now dwelt where hate and jealousy had dwelt before, and they could be trusted. Nothing need intervene before the unveiling of his heart and purpose.

We also know what it is to plead for some beloved soul that seems to be drifting to some awful catastrophe, here or hereafter. But there is this vast difference between Judah and ourselves. He supposed he was arguing his case with one who was prejudiced against him: we know that our Father in heaven is not willing that any should perish, but that all should be saved. Judah did not know that his every sentence struck a sympathetic chord: we do. God is more desirous than the tenderest mother for that young life to be saved, and her faith and prayer will probably be the channel of its salvation. Trust your Benjamins with Christ, and dare to believe that even now he is on the track of the lost sheep!

We thank thee, O Lord, for thine eternal love, which embraces the world! Help us to believe in it when we intercede for those who are dear to us, that finally they may be won back to thy fold, and be included in the great multitude of the saved! Great lover of souls, remember our Benjamins!

Friday, 21st. Genesis 45. 1-15.

The court was filled with curious spectators and listeners whilst Judah pleaded for Benjamin. All must have realized that the tides of emotion were running high. The order which followed on the conclusion of his speech, for the clearing of the audience room, deepened the impression that issues had been raised which could not be dealt with on the hard and fast lines of law and order.

Then it was that Joseph "made himself known to his brethren." During their previous interviews they had become less and less able to understand this strange ruler, now so careful to ask after their father and brother, and again so austere; now putting them in prison, and then feasting them; and all the while weaving a net from which they could not extricate themselves, and calling up memories of the relentless past which they strove in vain to forget. When, therefore, as they faced each other in the empty chamber, and he burst out with a cry, "I am Joseph," is it to be wondered at that they drew back, troubled at his presence? It was only after he had unbosomed his heart

through his words and tears and embraces that they at last recognized their brother.

Is it not sometimes thus in Christ's dealings with us still? Those months of mystery were necessary to bring the brethren to such a condition that Joseph was able to disclose his personality. It would have hurt them to pass over their sin without eliciting some sign of repentance and giving them an opportunity of reversing their former attitude. When his object was secured the revelation was given. So Jesus is behind all his providential dealings with us, sending now gleams of joy and then dark hours of mystery to bring us where he can make himself known to us as brother and Saviour. It is because he loves so much that he seems to veil his love.

Finish reading the chapter.

Help us to trust thee, O Son of God, and believe that as thou hast prepared for us things greater than heart has conceived, so by thy providences, be they bright or dark, thou art preparing us to receive the perfect revelation of thy love! Hasten, we beseech thee, the hour of the unveiling, that we may know thee as thou art and live with thee in unbroken fellowship!

Saturday, 22nd. Genesis 46. 1-7, 26-34.

It must have been a hard experience for Jacob to be left so long alone in his tent, deprived of the presence of all his sons. How often must he have cast longing looks on the Egyptian road for the first signal of their return! Every day's delay increased his anxiety. When at last they arrived with the summons to come to Egypt and the wagons which were to carry him, there was an element of anxiety in the proposals which was only allayed by the divine reassurance.

When old age arrives, men more than ever shrink from change. It was quite natural, therefore, that Jacob should be reluctant to go down into Egypt. But there was another and deeper reason. It meant that he should leave the land which his fathers and he held in trust for their children and children's children, the land promised to Abraham two hundred years before. Besides this, there were those ominous words appended to that ancient promise, that their seed should be a stranger in a land that was not theirs, and that they should be afflicted for four hundred years. We cannot wonder that he needed a divine assurance before starting on that long journey at 130 years of age.

We cannot explain all God's dealings with us. As long as they are in their initial stage they must remain a mystery to the most faithful of his children. But we must never allow our ignorance or questioning to interfere with our obedience. Even when the clouds are brooding most heavily there is always a chink of blue,—"Joseph shall put his hand upon thine eyes." It is no painted ceiling which is over our heads, but the stars: soon the morning will break, and we shall understand and be satisfied!

O lover of souls, we bless thee for the certainty that some day thou wilt unravel all thy ways, and we shall see eye to eye! Until then may we estimate aright, and use, all the helps thou sendest to speed us in our pilgrimage!

Sunday, 23rd. Genesis 47. 1-12.

Both the brothers and Jacob made use of the same word translated "sojourn" and "pilgrimage" in their interview with Pharaoh. The idea was indigenous to the race. They confessed that they were strangers and sojourners, "because they looked for the city which hath foundations." Many men have repeated Jacob's estimate of his life when he confessed that his days had been "few and evil." But did he not convey a brighter view of his life when seventeen years afterwards, on his dying bed, he spoke of God who had fed him all his life long, and of the Angel who had redeemed him from all evil? The word "fed" means more than the supply of food: it is the word which describes the shepherd. All through his tangled life he had been shepherded and cared for. Sometimes in green pastures and beside waters of rest, at others in the darksome glen, but never for a moment forsaken: never for a moment had the Angel ceased his care, or left him to be overwhelmed by evil.

Thus there are two possible views of life. To borrow an illustration, you may cover the walls of your sitting room with a paper in which there are two colors, one black and the other gold. If you concentrate your vision on the one, your prevailing mood will be gloomy: if on the other, you will become sunny and hopeful. So with life. We can feed our melancholy by dwelling on the sad elements in the past, its losses, crosses, temptations, and failures: or we can tune our hearts tc joy and praise as we recall the well-springs of Elim, the victory over Amalek, and the daily manna. Yes, there was ever the presence of the enemy, but do not forget that there was not a day when goodness and mercy failed to follow!

We thank thee, our Father, for the Angel of thy presence, who has accompanied the years of our earthly pilgrimage! Forgive us that we have ever mistrusted or grieved him, and grant that he may bring us home at the close of life's brief day!

Monday, 24th. Genesis 47. 13-26.

Joseph was able to save not his brethren alone, but all Egypt, because he was absolute master. Pharaoh had said, "Only in the throne will I be greater than thou." Without this autocratic power he could not have saved the situation. We cannot precisely understand his policy in removing the people, except that probably it was easier

to feed them when collected in the cities, near the huge granaries where the grain was stored. The people recognized that he was capable of dealing with the situation, and gladly surrendered themselves to his hands.

May we not cherish the same attitude towards our Lord? He has woven the cords of indissoluble union between himself and us, and between us and himself. Is he not pledged, therefore, to bring to a successful issue the work of our redemption? Are we not wise, on our side, to submit ourselves absolutely to him? If when we were enemies we were reconciled to God by his death, much more, being reconciled, shall we not be saved by his life?

We are reminded of the ancient process of wine manufacture. The grape juice, at first thick and impure, was allowed to ferment. It was then left for a time undisturbed, until a sediment, called "the lees," was precipitated. After that it was carefully drawn off to another vessel, and the precipitated matter was left behind. This process was repeated until the liquid became clear. Is not this the key to life? We are all apt to settle on our lees, and need to be incessantly reminded that this is not our rest. This earth can never yield our abiding city. At the best we confess that we are pilgrims and strangers, but we greet our permanent abiding-place as it gleams through the mists.

O Lord, help us, amid the changes and chances of this mortal life, never to lose the sense that thy providence is arranging all for our ultimate gain; and may we ever hold fast the confidence that thou art working out a plan for which, when this mortal life is over, we shall forever thank thee!

Tuesday, 25th. Genesis 47. 27-31.

For seventeen years Jacob had resided in Egypt. He had become familiar with its temples, obelisks, and pyramids, and had been delivered from the anxiety of a normal shepherd's life through Joseph's princely care: but he never forgot that distant cave in the land of Canaan where the mortal remains of Abraham and Sarah, of Isaac and Rebekah, and of Leah, awaited the coming hour when Canaan should again become the home and heritage of his people. He knew that Jehovah was pledged to this, and he could not endure the thought that he would be left behind, a stranger amid strangers. No, he must be in Canaan to meet his returning children!

None of his children who dwelt with him in Goshen could secure the result he so earnestly craved, and therefore he sent for Joseph, told him his earnest wish, pledged him to an oath, and then lay back on his bed satisfied and happy. He knew that he could absolutely trust Joseph's word and promise, and left it with him in perfect peace. Does not this illustrate those words of the great apostle, written from the Mamertine prison, "I know him whom I believed, and I am persuaded that he is able to keep that which I have committed to him"?

When we are about to climb some difficult mountain it is a great comfort to know our guide personally, either because he is a personal friend, or because we have had repeated experiences of his fidelity and skill. Does not that thought underlie the apostle's words? For many years he had known Christ intimately, and lived under his guidance and care. Thus, as he faced the future, involving martyrdom and entrance into the unseen, he was perfectly assured that Christ would not fail.

As Jacob trusted Joseph, and as Paul trusted his Master, so let us leave our future with our Saviour, and be at rest!

Great Saviour, as thou didst commit thyself into the Father's hands in the article of death, so would we commit to thee the keeping of our souls! We are persuaded that neither life, nor death, principalities, nor powers, nor any other creature shall ever cause thee to forsake or fail.

Wednesday, 26th. Genesis 48.

The dying patriarch could not forget two scenes. Again he slept at the foot of the mystic ladder with its angel bands, and again he halted on the ascent to Bethlehem, where the life of the beloved Rachel flickered and expired. His dying eyes lingered for a moment on the spot where he buried her. But the young life that stood before him called him back. His lips impressed a kiss on the two young foreheads, and his aged arms feebly clasped the young and slender forms. Probably they did not, at the time, realize the significance of those crossed hands, which reversed the verdict of their birth and gave precedence to the younger. In all likelihood there were qualities in Ephraim, as afterwards in his descendants, which naturally placed him in the foremost place.

The hope of the world is in the boys and girls,—the heirs of the historic past, the creators, as we hope, of a more glorious future. But it is a serious thought for us all, as to the influence we are likely to exert on the coming generation. Can we so bless it that its life may be richer, deeper, nobler, because we have lived? Have we ever been face to face with God Almighty? Can we truthfully say that God has fed us, that is, been our shepherd all our life long unto this day? Can we speak truthfully of the Angel as having redeemed us from all evil? Have we any right to speak of success in overcoming the Amorite who resisted our entrance to the rest of God? Let us so live that our blessing may be a positive asset to those who follow!

But how frequently it is the younger son that scores! The younger, who had to work his way, becomes the mainstay of his parents

and the brightest star in the family constellation. Yes, and there is a yet further application of this memorable crossing of Jacob's hands. Like Joseph we put some pet scheme forward to get God's right-hand blessing, but he refuses to gratify us in that direction, whilst he richly blesses us in another. "I know, my son, I know," is his frequent response. Let us trust that knowledge, and be at rest!

We thank thee, our Father, for the sacred memories of our homes, and the beloved ones who have passed from us! Enable us, we pray thee, to follow them as they followed Christ, and to leave a blessing behind us: and if thou shalt cross our cherished plans and hopes, give us grace to trust thy perfect knowledge and unfailing care!

Thursday, 27th. Genesis 49. 1-12.

Reuben's one sin had damned his career, and left him weak and unstable. In Israel's future no judge, no prophet, no outstanding character ever emanated from his line. Simeon and Levi had betrayed so fierce and cruel a disposition in their treatment of the Shechemites that they must be separated and scattered among the more peaceful tribes. But to Judah a kingly supremacy was awarded in the memorable sentence which also anticipated the coming of Shiloh, the rest-giver. The existence of Judah could not cease, and its productive power would not fail until it had given to mankind the supreme author of peace and rest. The genealogy of our Lord, as given by Matthew, establishes and confirms this forecast.

As the true Shiloh, Jesus gives rest. (1) He shares our yoke. He comes into our lives, and finds us weary and heavy-laden because of the constant weight and labor of the plough. He comes to our side, and says, "This work is mine as well as yours: let us share the yoke, you and I!" From that blessed moment our anxiety and fret are shared. (2) He gives the clue to restfulness when he lays stress on gentleness and humility. "Learn from me," he says, "for I am gentle and humble in heart!" (Moffatt). But we can never forget that behind this gentleness and humility there was the strength of the Lion of the Tribe of Judah. His is the gentleness of goodness, the humility of almighty strength. (3) He also teaches us to say "Yes" to God. "Even so, Father," in the Old Version is "Yea, Father," in the New.

Let us go through life saying: "Yes, Father! It has seemed good to thee: it must be also good for us, though as yet we do not understand." Faith is an affirmation and an act that makes eternal truth be fact!

Thou blessed giver of rest, come to our troubled and anxious hearts! Say to us once more, "Be not troubled: ye believe in God, believe also in me!"

Friday, 28th. Genesis 49. 13-27.

Zebulun would become the ancestor of a seafaring population, and Issachar of an agricultural and pastoral. Dan would provide judges and leaders like Samson. Gad, in David's early reign, provided men who could handle shield and buckler, whose faces were like lions, and their speed that of roes upon the hills. Asher's territory was eminently productive. Of Naphtali's eloquence we have a specimen in Judges 5. But the old man grew stronger in thought and speech when at last he came to Joseph.

What a lovely picture is given of this beloved son! First, his father compares him to a vine which, from behind grey and crumbling stones, reaches out its verdant and fruitful arms to give refreshment to parched and fevered lips. Again, changing the metaphor, he compares his beloved son to a warrior, ringed about by bitter foes, though unhurt by showers of arrows, because, when the air is clear, a mighty warrior is seen standing beside him. On his comparatively weak hands are laid other hands, mighty hands, hands that wove the tapestry of the heavens and hold the seas in their hollows. With what ease can those frail hands now wield that heavy blow, and with what accuracy his arrows fly to the mark! His bow abides in strength, and the arms of his hands are made strong by the hands of the mighty God of Jacob.

An old legend tells us that Ulysses, returning home after long absence, proved his identity by bending a bow which had defied the stoutest heroes. When the bow is too much for your unaided strength, dare to believe that Jesus is beside you! What you cannot do, he can do, and will do, in, and with, and through you. Let the hands that were nailed to the cross rest on yours! They also wield the might of omnipotence.

Blessed Lord, we are weak and helpless! The good we would we do not. The tasks of life seem too heavy for us. Make haste for our help! Give us a deep sense of thy near presence! Do in us and for us what is impossible to our unaided strength!

Saturday, 29th. Genesis 49. 28-33.

When we are told that Jacob was "gathered to his people," it surely cannot mean only that his dust was to mingle with that of his fathers. In fact, he makes a clear distinction between the burial of his body and the gathering of that vast kindred which awaited him on the other side. We must not suppose that there were no gleams of immortality before Christ abolished death and brought life and immortality to light. Long before the prince of life trod this earth, carrying at his girdle the keys of resurrection and life, men cherished the hope of a conscious existence beyond the article of death and the dissolution of the body. Christ drew the curtain from the window, through which the morning light

had already been streaming. Job, the psalmists, the writer of Ecclesiastes, and Daniel bear witness to that, to say nothing of Plato and his school.

Death is not a state, but an act; not a condition, but a passage. In this it finds its true analogy in birth, by which we entered on a new stage or chapter in our existence. In death we are born out of the darkness and confinement of mortality into the freedom and light of the spirit world. Our Lord is therefore described as "the firstborn from among the dead." A moment's anguish, a wrench, a step, a transition, a breaking through the thin veil which hangs between the two worlds, a step across the frontier! Let us not speak of those who have gone as "the dead"! That would suggest a continued condition. No, they are not "dead"! They have died, and are living even more intensely on the other side.

Read also chapter 50. 1-14.

We thank thee, O Father, for our sure and certain faith that our loved ones are safe in thy keeping, and that we shall meet them, and know even as we are known! May it please thee to grant that they and we may have our perfect consummation and bliss in thy eternal and everlasting kingdom!

Sunday, 30th. Genesis 50. 15-21.

As long as Jacob lived the relations between Joseph and his brethren remained apparently cordial. But the funeral obsequies were hardly completed when their message revealed a condition, which, in the generosity of his nature, he had never contemplated. They could not believe in the sincerity and genuineness of his forgiveness. It seemed incredible that he felt no grudge and would take no action in regard to the past.

Joseph felt it keenly. Already he had risked a great deal to promote their well-being, yet, notwithstanding all, there was this craven and suspicious spirit. This sudden revelation of his brethren's feelings may have made him uneasy about his position with Pharaoh and the nation generally. A man less noble and generous might have become haunted and embittered by suspicion. But there was no trace of resentment. He shed tears of disappointment, and bade them dismiss their fears, and even went so far as to say that in his view God's providence had been working behind the whole of the sad past. His forgiveness, indeed, was borrowed from the very heart of Christ.

Is it not thus that Christ deals with us? Though our humankind rejected and nailed him to the cross, he has stood for all subsequent ages as man's immortal lover. His love today is as fresh and generous as at the beginning of the Christian centuries.

Let us also remember, for our comfort that it is needless to go to him a second time about the same sin! When once he has pronounced our absolution we need never go to him again about it, as did Joseph's brethren.

We thank thee, O Lord, for thy longsuffering and forbearance! Too often we have questioned thy forgiveness. It has seemed incredible that thou shouldest have ceased to remember what we can never forget. But we thank thee from full hearts, and will praise thee forever!

Monday, 31st. Genesis 50. 22-26.

The Egyptians, as modern discoveries and explorations prove, were profuse in their honor to the dead. In view of the vast services rendered by Joseph to the state, it is reasonable to suppose that the greatest honor possible, by sarcophagus and inscription, would have been paid to his remains. But he would have none of it. He retained the simplicity of his earliest days, and at his direction his body, after the usual embalming, was handed over to the custody of his own folk.

But there was more in his wish than that. It is not without deep significance that in the catalogue of the heroes of the faith Joseph's name is mentioned not for what he said or did, but because "he gave commandment concerning his bones." When he determined on this injunction to his heirs, Israel was settled in Goshen, and so increasing in numbers and importance that their uprooting seemed unlikely. But Joseph's forecast of the future was not determined by human foresight. It rested on the distinct pledges of the God of his fathers that their children should come again to the land of their wanderings (Genesis 15. 16). It was enough for him that God had pledged himself. So he commanded that his bones should remain unburied: that at any moment, when the trumpet announced the exodus, they might be caught up and borne onward in the march to Canaan. See Exodus 13. 19; Joshua 24. 32.

To the Hebrews that coffin was the harbinger of hope: for us, the basis of our sure and certain hope is the empty grave of Joseph's garden. Because Jesus came forth, leaving behind his graveclothes, we reckon certainly that we too shall hear the trumpet of resurrection life. If Israel's hope died down, or they became too contented with their lot, a voice from that coffin said, "This is not your rest!" And amid the materialism of our age we need to cherish the sacred tidings of the resurrection morning, "He is not here, but risen, and he awaits you!"

We thank thee, Lord, for the sure and certain faith that thou hast conquered death, and brought life and immortality to light! Give us grace, we beseech thee, not only to believe in thy resurrection, but to realize its quickening power, that, being risen with thee, we may ever seek those things that are above!